A

Sacramental Catechiſm,

DESIGNED FOR

COMMUNICANTS

OLD AND YOUNG.

Wherein it is eſſayed to explain, the Doctrine of the Two Covenants;

The Office which Christ executes with reference to the Covenant of Grace;

Both as to the making, and Administration of it; and the different Eſtates wherein he executes theſe Offices:

As alſo, an Explication of the two SACRAMENTS, the Seals of that Covenant; particularly,

The LORD's SUPPER.

Together with the Method of Preparation for, Behaviour at, and after-Improvement of that Ordinance.

In a plain, conciſe, and ſcriptural Manner.

To which is ſubjoined,

An Abſtract of that ſolemn Mode of public Admiſſion of young Communicants to the Lord's Table,

Which has been practiſed in the Pariſh of Kilmarnock, almoſt ſince the Revolution.

By JAMES OLIPHANT, A. M.
Miniſter of the Goſpel, at Kilmarnock.

Prepare *to meet thy God, O Iſrael,* Amos iv. 12.

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To the READER.

DIFFERENT reaſons beſt known to the author himſelf, have occaſioned this publication.———Thoſe who, upon a careful peruſal, ſhall be ſatisfied with the performance itſelf, will have little anxiety about what theſe may happen to be; and thoſe who read it with a deſign to pick a quarrel, deſerve rather to have their humour deſpiſed, than gratified.——The more intelligent reader, may perhaps, find but a few things altogether new in this compoſure, nor indeed has the author any deſire to amuſe with unintereſting novelties. But if thoſe who err from the truth, ceaſe not to republiſh and diſſeminate in ſome modern dreſs, the old Pelagian and Socinian hereſies, which have been frequently refuted and condemned by the church of Chriſt, ſurely thoſe who hold the truth in the love of it, ought to be at leaſt as zealous in their efforts to eſtabliſh Chriſtians, that they be not carried about with diverſe and ſtrange doctrines.——The only Sacramental Catechiſm in the hands of the people of this country, is Mr. Williſon's: Thoſe, however, who are acquainted with that performance, may profitably peruſe this notwithſtanding, as there is not one anſwer the ſame in both, ſo far as I remember.——The moſt of writers upon the ſacrament of the Lord's Supper, have confined themſelves too ſtrictly to that parti-cular ſubject, without taking along a diſtinct conſideration of the other doctrines with which it is eſſentially connected, and without a particular explication whereof, the Sacrament cannot be duly underſtood. I have therefore endeavoured to lead Chriſtians in their preparation for that ſolemn ordinance, into a ſummary view of thoſe great and fundamental truths, neceſſary to be known in order to diſtinct and profitable communicating; and the whole of theſe connected together, comprehend the moſt material points of vital religion.——In explaining the Covenant of Grace, I have chiefly followed the celebrated Witſius, Dr. Ridgely, Dr. Gill, the old Mr. Boſton, &c. becauſe, as I apprehend, they have, more cloſely than many others, adhered to the views and expreſſions uſed in holy ſcripture, upon that important ſubject.——Upon the whole: It is preſumed, That the treaſure and variety of divine truths contained in the following ſheets, ſhould intitle this Catechiſm to more than one curſory review. It is therefore earneſtly recommended, particularly to the people of this charge, to peruſe the ſame carefully before each diſpenſation of the Lord's Supper, and to attend ſtrictly to the connection in which the ſubſtantial Doctrines of Chriſtianity are here repreſented.

J. O.

KILMARNOCK,
MAY 1772.

BRITISH MUSEUM

A SACRA-

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SACRAMENTAL CATECHISM.

Queſt. *WHAT is a Covenant?*

Anſw. It is a free and mutual agreement, between different parties, upon certain terms, expreſſed.

Q. *How many Covenants for life and happineſs to man, are mentioned in ſcripture?*

A. Two; and with reference to theſe, we read of but two public perſons, the firſt and ſecond Adams.

Q. *With whom was the firſt Covenant made?*

A. With Adam, as repreſenting his natural poſterity, in whom they all were both ſeminally and federally.

Q. *How does it appear that Adam in this Covenant repreſented all mankind deſcending from him by ordinary generation?*

A. From Adam being a type and figure of him that was to come, that is Chriſt, who is called the ſecond man and the laſt Adam; and theſe are repreſented as if there only two men in the World, becauſe the two heads of their reſpective offspring: From the threatning taking place upon the ſin of Adam, not on himſelf only, but on all his ſucceeding poſterity; and it is no unuſual thing with God to make over covenants to men, and their Children unborn: as to Noah, Gen. ix. 9. to Abraham, Gen. xvii. 7. to Iſrael, Deut. xxix. 14, *&c.*

5 Q. *How is this Covenant uſually called?*

A. It is called the Covenant of innocence, the Covenant of Works, the Covenant of life, and frequently the Law or legal Covenant.

Q. *Why has it been called the Covenant of innocence?*

A. Becauſe made with man in his upright ſtate; and who, as long as he kept this Covenant, continued innocent; but when he broke it, he was no more ſo.

Q. *Why called the Covenant of works?*

A. Becauſe good works were required as the condition of it, nor was there proviſion made for any diſplay of grace, in caſe of tranſgreſſion.

Q. *Why is it ſometimes deſigned the Covenant of life?*

A. Becauſe life was the reward promiſed for keeping it.

Q. *And why does the Apoſtle call it THE LAW?*

A. Becauſe it likewiſe had the obligation of a law, being made with a ſubject, who was neceſſarily bound to comply with the demands thereof.

Q. *What kind of obedience was required in this Covenant?*

A. Perſonal, perfect, and perpetual obedience to the law of nature written on man's heart in creation, and to other poſitive laws revealed to him.

Q. *Was this obedience, as the condition of the covenant, to be ſo perpetual as never to have had an end?*

A. His obedience was indeed to be without any interruption, ſo long as he continued in a ſtate of probation: But when his trial was over, then, though the ſame obedience was to be performed for ever, it was not to be conſidered as the condition of a covenant, but as the obligation of a law.

Q. *How long was this probationary ſtate to continue?*

A. We are not able to determine; ſome ſuppoſe it would have been, 'till Adam had children capable of obedience in their own perſons: others conjecture, it was to have been no longer, than while the fruit of that ſeaſon, hung upon the forbidden tree.

Q. *What life was promiſed, as the reward for keeping it?*

A. Life natural, ſpiritual, and eternal.

Q. *What puniſhment was threatned for breaking of it?*

A. Death, in its utmoſt latitude and duration.

Q. *Was there any ſeal or ſacrament annexed to the firſt covenant?*

A. Yes; the tree of life was a ſacrament or ordinance to confirm Adam's faith, that if he fulfilled the condition of the covenant, he ſhould certainly obtain the bleſſing promiſed therein.

Q. *But if Adam had eat of the tree of life, after he ſinned, ſhould he upon that account have lived for ever?*

A. By no means; God drove the man out of paradiſe, leſt he ſhould eat of the tree of life, as he did before the fall, which might have now had a pernicious tendency in turning him aſide from ſeeking ſalvation in the promiſed

miſed ſeed. Beſides, it now ceaſed to be a ſacramental ſign, and to uſe it as ſuch, after breaking the covenant, would have been another inſtance of profaneneſs.

Q. *How came our firſt parents, who were created ſo perfectly, to break God's covenant ?*

A. Through the temptation of Satan, they eat of the forbidden fruit

Q. *Would not the tranſgreſſion of any of the moral precepts have broken the covenant as well as this ?*

A. Doubtleſs; Curſed is every one that continueth not IN ALL THINGS, written in the law to do them.

Q. *How was the firſt Sin aggravated ?*

A. It was aggravated by a vain curioſity, diſcontentment, pride and ambition, unbelief, bold and daring preſumption, and the higheſt ingratitude: moreover, it was committed againſt an expreſs warning, was a breach of truſt, and ruinous to mankind.

20 Q. *How was it ruinous to mankind ?*

A. As thereby the human nature was wholly corrupted, and mankind loſt the image of God and communion with him, and are under his wrath and curſe.

Q. *How does it appear that the human nature in its preſent ſtate is wholly corrupt and depraved ?*

A. There muſt be a fixed propenſity of nature to ſin, inasmuch as every one who comes to act in the world as a moral agent, is, in a greater or leſſer degree, guilty: This evil propenſity diſcovers itſelf in all mens ſinning ſo early, ſo continually, and from the remains of ſin in the beſt: native depravity is further evident from mens proneneſs to idolatry, and ſo great and general a diſregard of eternal things, even among thoſe who enjoy a revelation; from the conſtant and general wickedneſs of mankind in all ages, and their obſtinacy under a variety of moſt excellent means for reformation; from the afflictions and univerſal mortality which have entered, particularly the death of infants: as alſo, from the purchaſe and application of redemption.

Q. *With what ſcripture evidence are theſe principles and aſſertions ſupported ?*

A. The following texts among others are very expreſs, Gen. vi. 5. God ſaw that the wickedneſs of man was great

great, and that every imagination of the thoughts of his heart, were only evil continually. See alſo Job xv. 14, 16. Pſal. iv. 5. Rom. iii. 9,—24. And this is owing principally to the firſt tranſgreſſion. Rom. v. 12, 16, 17, 18, 19. By ONE MAN ſin entered into the world.—Judgement was BY ONE to condemnation.—By ONE MAN's offence death reigned,—By the offence of ONE, judgement came upon all men to condemnation.—By ONE MAN's diſobedience, many were made ſinners.

Q. *Did our firſt parents die that very day they eat the forbidden fruit ?*

A. They died ſpiritually that very moment, and alſo became liable to natural and eternal death.

Q. *Why was man's natural life continued longer ?*

A. That the ſeed here preſented might be born, many of whom were to be ſaved by a better Teſtament.

25 Q. *Can any man enter into the promiſed life without having the perfect righteouſneſs required in this covenant fulfilled in him ?*

A. No; the perfection of the law cannot be ſet aſide, upon any pretence whatever: every man therefore muſt compleatly fulfil the righteouſneſs of it himſelf, or by the Spirit of Faith be united to Chriſt, in whom he hath ſuch a righteouſneſs for juſtification, and ſufficient ſtrength for perfecting holineſs.

Q. *Did the doing and dying of Chriſt then, diſannul or abrogate this covenant ?*

A. No; the ſecond Adam only finiſhed that perfect obedience, wherein the firſt failed, and by enduring the penalty made ſatisfaction for ſin.

Q. *Seeing this covenant is not diſannulled, who are to be conſidered as ſtill under it ?*

A. All Chriſtleſs ſinners, who are ſtrangers to the better covenant, and diſcover the ſame, in ſeeking righteouſneſs not by faith, but as it were by the works of the law, and who preſumptuouſly expect acceptance and ſalvation by ſome partial obedience, of their own, which they may ignorantly call ſincere.

Q. *In what manner did God reſolve to diſplay his mercy in the ſalvation of ſinners ?*

A. By making another covenant with his choſen, Pſal. lxxxix. 3, 28.

Q. *How*

Q. *How is this covenant called ?*

A. The covenant of redemption, the covenant of grace, a covenant of life, of peace, of promiſe, and the new covenant or teſtament.

Q. *Why is it called by ſome divines the covenant of redemption ?*

A. With reference to Chriſt, who engaged therein from eternity, to pay the ranſom-price.

Q. *Why is it commonly called by men the covenant of grace ?*

A. Becauſe the covenant itſelf, and all the bleſſings of it flow from the free favour of God; and the ultimate end of it, is the glory of the Grace of God.

Q. *Are theſe two different covenants ?*

A. They ought rather to be held as one and the ſame under different conſiderations. The making of this covenant between the Father and the Son from eternity, is called by ſome the covenant of redemption; and the adminiſtration of the ſame covenant, in the goſpel offer, is deſigned by others the covenant of grace.

Q. *Why ſaid to be a covenant of life,* Mal. iii. 5. *?*

A. Becauſe eternal life, was, by God that cannot lie, promiſed in it before the world began: which promiſe of life is in Chriſt Jeſus, the covenant-head.

Q. *Why deſigned alſo a covenant of peace ?*

A. Becauſe by the blood of it, the offended judge is become a God of peace; ſinners, who were enemies, are reconciled to God; and the enmity between Jews and Gentiles is removed.

Q. *Why ſtiled the covenant of promiſe ?*

A. Becauſe it is diſpenſed to ſinners, under all the periods of the church, in full and free promiſes.

Q. *And why called the new covenant ?*

A. As diſtinguiſhed from the legal form in which it was adminiſtred under the Moſaic diſpenſation; and becauſe it can never wax old, or loſe its efficacy.

Q. *With whom was it made ?*

A. With Chriſt as the ſecond Adam, and in him with all the elect as his ſeed.

Q. *How does it appear that the covenant of grace was made with Chriſt, as the head of the elect ?*

A. From their being choſen in him, before the foundation of the world; the covenant was confirmed of God IN CHRIST, before the manifeſtation of it to Abraham; the promiſes of grace and glory made to the elect in it, were made to them as conſidered in Chriſt, and before the world began; Eph. i. 3, 4. The bleſſings of it were given them in Chriſt, before they had an actual exiſtence; 2 Tim. i. 9. All that Chriſt did and ſuffered was in their room, that the righteouſneſs of the law might be fulfilled in them: in a word, the federal headſhip of Chriſt, may be concluded from Adam being the repreſentative of all his natural offspring, in which he was the figure of him that was to come.

Q. *What do you mean by the elect?*

A. A certain number of mankind, whom God did chooſe in Chriſt from eternity.

Q. *To what were they choſen?*

A. To ſalvation, thro' ſanctification of the Spirit, and belief of the truth.

Q. *When was the covenant of grace made?*

A. It is his own promiſe and purpoſe given us in Chriſt Jeſus, BEFORE THE WORLD BEGAN.

Q. *When was it firſt publiſhed to man?*

A. Immediately after the fall, in the firſt promiſe; and farther opened up to Noah, Abraham, the church at Sinai, and by the old Teſtament prophets, till at laſt the cleareſt edition of it was given out under the goſpel.

Q. *What was the meritorious condition of the covenant of grace?*

A. That Chriſt, as ſecond Adam, ſhould fulfil all the righteouſneſs required in the broken law, and atone for the breach of it.

Q. *Wherein then does the righteouſneſs of Chriſt conſiſt?*

A. In his holineſs of nature, obedience of life, and ſufferings even unto death.

Q. *Why was holineſs of nature neceſſary?*

A. Becauſe God having made man upright, the law required that this purity ſhould be retained by him, and tranſmitted to his poſterity, and therefore condemns every unholy creature.

Q. *What was the neceſſity of his yielding perfect obedience?*

A. Be-

A. Becauſe herein the firſt Adam, and all his poſterity likewiſe have failed; and yet the whole law muſt be obeyed, in the moſt perfect manner, before man can enter into life.

Q. *And why was ſatisfaction for ſin ſo indiſpenſible?*

A. Becauſe of the truth of God in the threatning, and his purity and juſtice as governour of the world.

Q. *Can faith, repentance, and ſincere obedience be properly called the condition of the covenant of grace?*

A. I am much rather diſpoſed to conſider theſe as belonging to the adminiſtration of the covenant, as it is evident they are PROMISED therein, after a moſt abſolute manner. As to faith, in particular, it is the GIFT of God, Eph. ii. 9. As to repentance, the prince and Saviour exalted GIVES it, Acts v. 31. And in like manner, ſincere obedience, Ezek. xxxvi. 27. I WILL put my Spirit within you, and CAUSE you to walk in my ſtatutes. And now I aſk, with what propriety of language can a FREE GIFT, be called the condition of a covenant.

Q. *Whom do the promiſes of the new covenant reſpect?*

A. They partly reſpect Chriſt himſelf the head of it, and partly terminate upon believers his ſeed.

50 Q. *What promiſes directly reſpect Chriſt himſelf?*

A. All of them may be reduced to three heads. The promiſes of aſſiſtance, acceptance, and reward.

Q. *What reward was promiſed unto him?*

A. A new intereſt in God as his God and Father; a glorious exaltation: a numerous ſeed; his being appointed heir of all things: and obtaining dominion over all his and his people's enemies.

Q. *What bleſſings are promiſed in the covenant to believers, Chriſt's ſeed?*

A. An intereſt in God himſelf, and all his perfections; in Chriſt, and all his fulneſs; and in the Holy Spirit, with all his gifts and graces.

Q. *What good is contained in that great promiſe,* I *will be to them a God?*

A. Much more than the heart of man can conceive; particularly, that his wiſdom ſhall direct us, his power protect us, his juſtice acquit us, his holineſs ſanctify us, his goodneſs ſupply all our wants, his truth implement the

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promiſes; that his all-ſufficiency ſhall be the extent of our portion, his eternity the date of our happineſs, his unchangeableneſs our ſecurity for all, and his providence ſhall make all things work together for our good.

Q. *What bleſſings are wrapt up in Chriſt the great mercy promiſed?*

A. He that hath the Son hath life and all things; particularly, he is promiſed as light to the blind, life to the dead, liberty to the captive, food to the hungry, clothing to the naked, riches to the poor, a phyſician to the diſeaſed, as a prophet for the ignorant, a ranſom for the guilty, ſtrength to the weak, an example to his followers, a comforter to the caſt down, a reſt to the weary a father of the fatherleſs, a deliverer to the tempted, *&c.*

55 Q. *What bleſſings do they enjoy who receive the promiſe of the Spirit?*

A. They receive along with himſelf his gifts and graces; particularly, he is in them the Author and Spirit of Faith; the Spirit of repentance; the Spirit of grace and ſupplication; the Spirit of wiſdom and revelation; the Spirit of light, life, and liberty: the Spirit of love, of power, and of a ſound mind; the Spirit of conviction, regeneration, conſolation, and joy; the Spirit of adoption, mortification of ſin, and holineſs; the Spirit of praiſe and gratitude; and a Spirit of glory, giving the aſſurance and earneſt of it, and ſealing up the believer to the day of redemption.

Q. *Can any creature need or wiſh for any good that is not contained in theſe promiſes?*

A. Surely no; this covenant of promiſe is all our deſire and all our ſalvation.

Q. *What is the nature of the promiſes?*

A. They are great and precious: ordered in all things and ſure; and ſuited to every caſe. They were ſtrictly conditional to Chriſt, and therefore free to us, who are poor, miſerable, blind, and naked.

Q. *What is the origin and ſource of the promiſes?*

A. The free and ſovereign love of God is the proper fountain of them; and the promiſed bleſſings are conveyed to us through the mediation of Chriſt, by the power and grace of the Holy Ghoſt.

Q. *To*

Q. *To whom are the promiſes directed? Or who may warrantably embrace them?*

A. The promiſe, in the offer, is UNTO YOU, and to your children, and unto all that are afar off, even as many as the Lord our God ſhall call. Acts. ii. 39.

60 Q. *By whom are the promiſes actually poſſeſſed?*

A. By believers in Chriſt only: He that believeth HATH everlaſting life. If ye be Chriſt's, then ye are heirs of promiſe.

Q. *Can this covenant of promiſe be broken, as the covenant of works was?*

A. No; the God of truth hath ſworn by his holineſs, ſaying, My covenant I will not break, nor alter the word that is gone out of my lips: Therefore mercy ſhall be built up for ever, Pſal. lxxxix.

Q. *What ought to be the temper, character, and conduct of thoſe who are brought within this covenant of promiſe?*

A. Being a choſen generation, they are an holy nation, a peculiar people, zealous of good works, that they may ſhew forth the praiſes of him who hath called them out of darkneſs into this marvellous light.

Q. *Is holy obedience a matter left to their own option, or is it indiſpenſibly binding upon them?*

A. As ſure as God liveth, and they are creatures, they are not, they deſire not, THEY CANNOT BE without law to God, but under the law to Chriſt.

Q. *What is that law of God they are under to Chriſt, as their king and head?*

A. It always was, ſtill is, and for ever will be, the law of the ten commandments, contained Exod. xx. and from thence tranſcribed into our public Catechiſms.

65 Q. *But does not the apoſtle Paul affirm concerning believers, That they are not under the law; yea, that they are become dead to the law by the body of Chriſt; and that they are delivered from the law, where they were held,* Rom. vi. 14 vii. 4, 6 *?*

A. For ſolution of this difficulty, let it be obſerved, That although believers are dead to the law as a covenant of works, yet they are neceſſarily under it as a rule of moral conduct; though it is at an end as to the form of the adminiſtration of it by Moſes, yet the matter, the

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ſum and ſubſtance of it remains firm and unalterable; believers are delivered from it as a yoke of bondage, but continue under it as a perfect law of liberty; though they are reſcued from the curſe and condemnation of it, they are not exempt from obedience to it; and though they are not to ſeek for juſtification by it, yet being juſtified freely by grace, they are under the greateſt obligations, and actually have the ſtrongeſt inclination conſtantly to obey all its commands.

Q. *Why is the moral law ſo perpetually and indiſpenſibly binding upon all, in every ſtate?*

A. Becauſe founded in the nature and perfections of God, and neceſſarily reſulting from our relation to him as his rational creatures.

Q. *Why ought Chriſt's covenant-people to be ſo careful in maintaining obedience to the holy law?*

A. From regard to the authority and excellence of the law itſelf; as this is one deſign of their election, redemption and effectual calling; as this is a proper expreſſion of gratitude to God; as neceſſary to our eſcaping of eternal miſery, and to qualify us for heaven; As an evidence of the truth and ſincerity of our faith, and intereſt in the covenant; as uſeful to honour our profeſſion, adorn the doctrine of God our Saviour, and to glorify our heavenly Father: as hereby too, our own inward peace and comfort are maintained, our aſſurance of ſalvation is promoted, and our future reward is enlarged.

Q. *What are the moſt cogent motives to good works?*

A. The authority of the law-giver, and the terrors of the Lord ſhould perſuade us thereunto; as alſo the love of Chriſt conſtraineth us, the beauty of his example, the encouragement of the promiſes, and the aſſured aſſiſtance of the holy Spirit.

Q. *But if Chriſt's children forſake his law, and break commandments what then?*

A. He will viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Though he forgive the ſin, he will take vengeance upon their inventions. Pſal. xcix. 8.

70 Q. *Shall the fatherly chaſtiſements here promiſed, be effectual to reclaim them from their backſlidings?*

A. No doubt of it; they ſhall have reaſon to ſay with

with David, It is good for me that I have been afflicted, that I might learn thy ſtatutes: before I was afflicted, I went aſtray, but now I have kept thy word.

Q. *Is this all that they ſhall ſuffer? Or that their ſins deſerve?*

A. Their ſins, as much as the ſins of others, yea more ſo, deſerve damnation; but being delivered from the curſe, and the wrath to come, by a ſtanding intereſt in the ſurety's righteouſneſs, they are now chaſtned of the Lord, that they may not afterwards be condemned with the world.

Q. *Can any then who are once brought into the covenant, ever loſe their intereſt in it?*

A. How is it poſſible they can, conſidering that the everlaſting covenant bears, that God will not turn away from them to do them good, but will put his fear in their hearts, that they ſhall not depart from him?

Q. *Have theſe peculiar doctrines of chriſtianity, gratuitous election, free juſtification, infallible perſeverance, &c. any ſort of tendency to encourage licentiouſneſs, or to make void the holy law?*

A. God forbid. Such indeed have been the groundleſs cavils of ignorant and fooliſh men, who are enemies to the doctrines of grace. But by ſuch principles, and by them alone, holineſs is promoted, and the moral law is eſtabliſhed in its perfection, ſpirituality, and perpetuity; whereas an eaſy matter it were to prove every oppoſite principle unfriendly to holineſs, and tending to ſubvert and deſtroy the law, as though itſelf and its glorious author were as mutable as the creature. Yea, I ſuſpect it follows from ſome modern principles, that imperfection is not only tolerated, but eſtabliſhed by the law, which if true, the commandment no longer would be what it is, holy, juſt, and good.

Q. *How are ſinners firſt brought into this holy covenant?*

A. By taking hold of it in faith, and uniting with Chriſt the covenant-head, we are perſonally and ſavingly inſtated in it.

75 Q. *What is the fitteſt and moſt hopeful ſeaſon of taking hold of God's covenant, or cloſing with Chriſt?*

A. The period of youth. Then conſcience is more eaſily

eaſily awakened, the heart not yet ſo hardned through the deceitfulneſs of ſin, vicious habits are not confirmed, the affections are more pliant, worldly cares are fewer, and God has promiſed ſpecial encouragements to thoſe who early give themſelves to him in covenant. Prov. viii. 17.

Q. *What are the chief obſtructions peculiar to young perſons, and which they ought to watch and pray againſt?*

A. The main and fundamental obſtruction to religion in every age, is the univerſal depravity of human nature. Beſide, young people in a particular manner, are in danger of delaying or deceiving themſelves in this matter through ſelf-conceit, by the pleaſures and vanities of youth, from falſe prejudices againſt religion as intolerably ſevere; they are apt to be heedleſs and inconſiderate, raſh and preſumptuous, to entertain ſanguine hopes of long life, and to be miſled by worthleſs companions.

Q. *What are the evidences of a ſaving intereſt in the covenant of grace?*

A. Such have fled for refuge to the ſurety of this better Teſtament; they cordially acquieſce in, and approve of it as well ordered in all things; they are content with the duties, as well as the privileges of the covenant, with the diſcipline, as well as the rewards of it; the love of God habitually predominates in them; the doing and dying of the Mediator is the alone ground of their confidence before the Lord; the promiſes of the covenant are a ſatisfying portion to them, and the ſpirit and laws of it are within their hearts.

Q. *Wherein do the covenant of works and the covenant of grace differ?*

A. The covenant of works was made with the firſt Adam, a mere man, and fallible; the covenant of grace with Chriſt, the ſecond Adam, the Lord from heaven, who changeth not: the one was a covenant of friendſhip, the other a covenant of reconciliation: the end of the covenant of works was, to ſhew man his duty to God: but the great end of the covenant of grace is to ſhew the riches of God's mercy to ſinners: the old covenant terrifies a guilty criminal, and ſentences him to the curſe; but the new covenant opens a door of hope, by which

enter

enter peace and pardon, comfort and ſtrength, holineſs and ſalvation.

Q. *Wherein do they agree?*

A. They agree in that the author of both is God, his glory and man's happineſs are the ends of the one and the other, and in that lies was the thing promiſed all along.

80 Q. *What is the general office of Chriſt, with relation to the covenant?*

A. It is his being the Mediator between God and man.

Q. *What particular offices are included herein?*

A. Several offices, in relation both to the MAKING, and ADMINISTRATION of the covenant.

Q. *What characters does he bear as to the making of the covenant?*

A. He is the Redeemer, the ſurety, and the ſacrificing prieſt of it.

Q. *What offices is Chriſt veſted with, reſpecting the adminiſtration of it?*

A. He is the truſtee, the teſtator, the prophet, interceſſor, and king of the covenant.

Q. *What does the title Redeemer ſuppoſe, with reference to us?*

A. That we are under bondage and captivity to ſin, Satan, the vanities of the world, the fear of death, and dread of hell, through breach of the firſt covenant.

83 Q. *How did the right of redemption belong to Chriſt?*

A. As no man could redeem himſelf, far leſs his brother, the right of redemption by law, fell to him who was our near kinſman, bone of our bone, and fleſh of our fleſh.

Q. *What was the duty or office of the kinſman Redeemer under the old law?*

A. He was to marry the widow of the deceaſed, to redeem the mortgaged inheritance, to ranſom his poor kinſman from bondage, and to avenge the blood of his ſlain relation upon the deſtroyer.

Q. *Does our kinſman redeemer Chriſt, perform all theſe in a ſpiritual ſenſe for us his poor kinſmen?*

A. Yes: He has eſpouſed our nature, which makes way for the myſtical union; he hath bought back the forfeited inheritance of glory, and eternal life; he redeems

redeems from the curse of the law, from a present evil world, and from the dominion of sin; and avenges our blood upon the arch-enemy Satan, destroying him that had the power of death, and delivering them who through fear of death, were subject to bondage.

Q. *How does Christ redeem the elect from spiritual bondage and captivity?*

A. Both by price, giving his life a ransom for many; and by power, when he looseth the bands of the prisoners, and admits them into the glorious liberty of the sons of God.

Q. *For whom did Christ become the* SURETY *of the better Testament?*

A. For a certain number given him of the Father, called, in scripture, his seed, the children of God, his sheep, his friends, his church, his people, a peculiar people, and the like.

90 Q. *For what did he become their surety?*

A. To pay the debt of punishment for all their sins, original and actual; and also for the debt of perfect obedience to the law, as the only condition of life and salvation, according as it was stated in the first covenant,

Q. *Was it not necessary then, that he should likewise become a sacrificing priest?*

A. Yes: This covenant of reconciliation between an offended God and sinners, could not be MADE, but thro' the mediation of a sacrificing priest?

Q. *What do you mean by such a priest?*

A. A public person, who deals with an offended God, in name of the guilty, for reconciliation, by a sacrifice, which he offers to God upon an altar, being thereunto called of God, that he may be accepted.

Q. *Who were the most eminent types of Christ as a priest?*

A. Aaron the Jewish high-priest, also the other priests of the Levitical order: but in a more glorious manner, Melchizedeck, as the apostle to the Hebrews declares.

Q. *Wherein did he infinitely excel them all?*

A. They were merely men, and mortal men too, yea they themselves were sinners, nor had they any thing of their own to offer, nor indeed was there any end of their offerings, all were but a figure of him that was to come:

whereas

whereas Christ himself is the substance, a priest of another tribe, is God as well as man, was separate from sinners, hath an unchangeable priesthood, and by the once offering of himself through the eternal Spirit, made a proper, perfect, and effectual atonement for all his people, in every period of time, and nation of the world.

95 Q. *Upon whom is the* ADMINISTRATION *of the covenant devolved?*

A. Upon the Mediator himself; who is therefore constituted the trustee, the testator, the prophet, intercessor, and king of the covenant.

Q. *Why do you call him the* TRUSTEE *of the covenant?*

A. Because it hath pleased the Father, that in him should all fulness dwell, that of his fulness all we may receive, and grace for grace.

Q. *How does he convey these blessings to his people?*

A. As the glorious TESTATOR, he conveys all the blessings of his Testament, in way of rich and free legacies to sinners of mankind.

Q. *What blessings does he dispone by way of legacy in his Testament?*

A. All the benefits of the new covenant, even HIMSELF, and ALL THINGS, in and with him.

Q. *To whom do these legacies or blessings appertain?*

A. They were eternally designed for the elect, they are actually possessed by true believers, and they are freely offered in the gospel to sinners of mankind as such.

100 Q. *Why was he constituted the prophet of the covenant?*

A. That as the messenger of the covenant, he might reveal it; that as the faithful witness, he might confirm the truth of it; and that as the interpreter one among a thousand, he might effectually teach the mysteries of it to our salvation.

Q. *Upon what ground is Christ admitted an advocate or* INTERCESSOR?

A. There could have been no room to plead our cause in heaven, if he had not before redeemed us to God, with his own most precious blood, upon earth.

Q. *Is not his intercession always prevalent?*

A. Most certainly; as a prince he hath power with

God, and prevails. For, he interceeds in virtue of a commiſſion from the Father; there is likewiſe an infinite dignity derived from the perſon of Chriſt to his interceſſion as well as to his ſacrifice; the matter and end of his interceſſion is ſo agreeable to his Father's will and glory, that he can no more reject his ſuit, than deny himſelf: and accordingly we have many inſtances of his ſucceſs.

Q. *What ends are accompliſhed by his interceſſion?*

A. The preſervation of the church, the miſſion of the Spirit, the myſtical union, ſecurity from condemnation, acceptance at the throne of grace, relief under temptations, progreſſion in holineſs, perſeverance in grace, an abundant entrance into heaven, and a participation of his own glory.

Q. *Of what importance is his kingly office, in the adminiſtration of the covenant?*

A. As Lord and King he appoints ordinances and ambaſſadors for bringing ſinners into the covenant, and for confirming the covenanted; and effectually ſubdues the elect to himſelf, by the power of the Spirit accompanying the ſame.

105 Q. *How does the king of ſaints rule and govern them after this?*

A. He writes the laws of his covenant upon their hearts, gives them the rewards of his grace in the courſe of their obedience, bleſſes them with the diſcipline of the covenant, in caſe of diſobedience; gives them repentance for, and remiſſion of their daily ſins, affords them defence and refuge, whilſt in this life they are among their enemies; and at laſt puts them in full poſſeſſion of the crown of life, the inheritance incorruptible, and the kingdom that cannot be moved.

Q. *In what eſtate does the Mediator execute theſe offices, with relation to the covenant?*

A. Both in a ſtate of humiliation, and in a ſtate of exaltation.

Q. *What do you mean by Chriſt's humiliation?*

A. His taking upon him the form of a bond ſervant, and being found in faſhion as a man, becoming obedient to death, even the death of the croſs.

Q. *What was the cauſe of his ſo deep humiliation?*

A. Nothing but his own, and his Father's love to ſinners of mankind.

Q. *Wherein*

Q. *Wherein did Chriſt humble himſelf?*

A. In his birth, life, death, and after his death, 'till his reſurrection. Vide, Larger Catechiſm.

110 Q. *Why was it neceſſary he ſhould have humbled himſelf ſo low, as to be a* CHILD BORN *for us?*

A. That he might be our near kinſman; that he might repreſent human nature again, to the ſupreme judge, as perfectly pure, as the holy law required; and moreover, that he might be capable of obedience, ſympathy, and ſuffering.

Q. *Ought not this condeſcenſion of Chriſt to be wonderous in our eyes?*

A. Without controverſy, great is the myſtery of godlineſs! The glory of the eternal God, vailed in our nature! The father of eternity, become a creature of time! And the holy one of Iſrael made ſin for us, which infinitely more than had the ſun been converted into a clod of duſt, or the higheſt ſeraph in heaven into a crawling worm!

Q. *How did Chriſt humble himſelf, in his life?*

A. He was made under the law, undergoing the miſeries of this life, and the wrath of God.

Q. *What Law was the Mediator made under?*

A. He conformed indeed to the ceremonial and judicial inſtitutions both; but his chief deſign was to fulfil all the righteouſneſs of the MORAL LAW, as a covenant of works, which he magnified and made honourable.

Q. *Why was he made under the law?*

A. Whatever obedience he himſelf could owe to it as ſuited with our nature, yet doubtleſs his obeying it as a SECOND SERVANT, was to redeem them that were under the law, that we might receive the adoption of ſons.

115 Q. *What miſeries in life did the Mediator undergo?*

A. Perſecution, temptation, deſertion, and ſuch infirmities of our nature as were ſinleſs and common.

Q. *By whom was he perſecuted?*

A. Of a truth, both Herod, and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together againſt the holy child Jeſus.

Q. *What perſecution did he ſuffer from* HEROD?

A. When an infant, Herod ſought his life, and had

not his parents, divinely warned, fled with him into E-
gypt, he had been ſlain with the children of Bethlehem.

Q. *What male-treatment had he from the Jews?*

A. They would not own his glory as the Son of God;
they queſtioned his miſſion, though confirmed by many
inconteſtible miracles; they reproached him as a man
gluttonous, a wine-bibber, and a friend of publicans and
ſinners; they aſſerted his miracles to be wrought by
Beelzebub the prince of the Devils; ſometimes they be-
ſought him to depart out of their coaſts, and refuſed to
give him entertainment in their houſes; yea they at-
tempted to take away his life before his hour was come.

Q. *What did he ſuffer under temptation?*

A. He ſuffered being tempted in the wilderneſs to que-
tion his Sonſhip; to preſumption, and ſelf-murder; to
idolatry, and Devil-worſhip; in fine, he was in all point
tempted like as we are, yet without ſin, that he might
know how to ſuccour thoſe who are tempted.

120 Q. *Had he any affliction from his diſciples, amid*
his laſt ſufferings?

A. Yes: He was betrayed by one, thrice denied by an-
other, and forſaken by all the reſt.

Q. *Is the treachery of Judas prejudicial to the truth of*
Chriſtianity?

A. Far from it, on the contrary, his character and
conduct is a ſtrong confirmation of it. Though our
Lord knew from the beginning who ſhould betray him,
he did not heſitate to admit Judas, a witneſs of his whole
private life, and doctrine, not regarding in the leaſt
what advantage he might take of any thing he ſaid or did.

Q. *What occaſioned the indignities, which the Media-*
tor ſuffered in our world?

A. Thoſe above-mentioned, and others were without
any pretext or form of law; But at laſt he is proſecuted,
tried and condemned before a court of judicature for
alledged crimes both againſt the ſtate and the church.

Q. *What crimes againſt the ſtate was he charged with?*

A. The Jews accuſed him, ſaying, We have found
this fellow perverting the nation, and forbidding to give
tribute to Cæſar, ſaying, That he himſelf is a king.

Q. *Was it then from loyalty to Cæſar, and zeal for the*
Roman government, they delivered him? *A.* Fa-

A. Far from it: Had he been indeed an enemy to Cæſar, they would have been his moſt reſolute followers and adventurers, being quite impatient of a foreign yoke.

125 Q. *What impiety againſt the church, was he impeached for?*

A. The high-prieſt concluded that he ſpoke blaſphemy, becauſe he aſſerted himſelf to be the Chriſt, the Son of God, in ſuch a high ſenſe, as that in ſo ſaying he made himſelf equal with God.

Q. *Was he convicted by the teſtimony of witneſſes, as guilty of any crime whatever?*

A No ſuch thing: his enemies indeed ſought falſe witneſſes againſt him to put him to death, but found none; yea, though many falſe witneſſes came, yet found they none.

Q. *If there was no legal proof of guilt in him, was there ſufficient evidence of perfect innocence?*

A. That there was: Judas the traitor, Pilate the judge, and the Centurion with his band, concurred in teſtifying his integrity.

Q. *How did Judas the traitor atteſt it?*

A. He repented, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the INNOCENT BLOOD.

Q. *How did Pilate who condemned him, atteſt the ſame?*

A. He took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this JUST PERSON.

130 Q. *What teſtimony did the Roman centurion and his band bear to Chriſt?*

A. When they ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, TRULY THIS WAS THE SON OF GOD.

Q. *Could he not have prevented being delivered into the hands of his enemies, or afterwards have extricated himſelf?*

A. No doubt he could; when he aſked the band led on by Judas, Whom ſeek ye? And told them, I am he, they went backward, and fell to the ground! He afterward obſerved to them, how he might pray to his Father, and he would preſently give him more than twelve legions of angels.

Q. *What indignities did he ſuffer from the Gentiles, as hinted at above?*

A. Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate, who condemned Jeſus, when he had ſcourged him, to be crucified.

Q. *How was he otherwiſe inſulted by Jews and Gentiles, during this laſt ſcene of ſuffering?*

A. Some began to ſpit upon him, and to buffet him; they all prefered Barabbas to him, and derided him in his ſeveral offices, beſide denying his ſupreme Deity.

Q. *How did they deny his divinity and Sonſhip?*

A. If thou be the Son of God, ſaid they, come down from the croſs. He truſted in God; let him deliver him now, if he will have him; for he ſaid, I am the Son of God.

135 Q. *How did they contemn the great Prophet of the church?*

A. They ſmote him with the palms of their hands, after blindfolding him, and ſaid PROPHESY unto us, thou Chriſt, who is he that ſmote thee?

Q. *How did they expreſs their blaſphemy againſt his prieſthood?*

A. The chief prieſts mocking him, with the ſcribes and elders, ſaid, he ſaved others, HIMSELF HE CANNOT SAVE.

Q. *And how was he derided in his regal dignity?*

A. They put on him a ſcarlet robe, and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, ſaying, HAIL KING OF THE JEWS.

Q. *Beſide theſe, and what other bodily torments he endured, what did he ſuffer in his ſoul?*

A. He conflicted with the terrors of death, and the powers of darkneſs, and felt and bore the weight of God's wrath.

Q. *What may he be ſuppoſed to have ſuffered from the terrors of death, and the powers of darkneſs?*

A. During that hour, the devil who had the power of death, probably had a great hand in ſetting before his

his view, the terrors of God's wrath due to ſin, with deſign either to drive our Saviour to deſpair, or induce him to repent of his undertaking, or at leaſt to take ſome indirect means to decline ſuffering.

140 Q. *When did he bear the wrath of God?*

A. All along, but in a more remarkable manner and meaſure, in the garden of Gethſemane, and upon the croſs.

Q. *How does it appear that he bore the wrath of God in the garden?*

A. Being in an agony, he ſaid, my ſoul is exceeding ſorrowful, even unto death: and he prayed, Father if it be poſſible let this cup paſs from me.

Q. *How do you know that he endured the wrath of God upon the croſs?*

A. There, Jeſus cried with a loud voice, my God, my God, why haſt thou forſaken me?

Q. *Was not Chriſt the object of his Father's love, notwithſtanding?*

A. Yes, He was always his delight, and particularly it PLEASED the Lord to bruiſe him.

Q. *Did he undergo all theſe ſufferings voluntarily, or of neceſſity?*

A. He was quite voluntary. The Jews indeed took, condemned, and crucified him in a violent manner, and without aſking his conſent, but not againſt his will. Accordingly, he was angry with Peter for diſſuading him from ſuffering; he longed for his bloody baptiſm, and haſtened Judas to do his part quickly. When they would have made him a king, he hid himſelf, but when they came to make him a ſacrifice, he frankly ſurrendered. Though his enemies went backward, and fell to the ground, he would not fly; nor at his trial, make any defence, that might bring him off. No man ſaith he, taketh my life from me, but I lay it down OF MYSELF; I have power to lay it down, and I have power to take it again.

145 Q. *How does it appear that Chriſt really died?*

A. When the ſoldiers came to Jeſus, and ſaw that he was dead already, one of them with a ſpear, pierced his ſide, and forthwith came thereout BLOOD and WATER. And he that ſaw it bare record, and this record being

true,

true, is an abſolute demonſtration of the reality of his death: and alſo his continuing in the grave 'till the third day.

Q. *Ought not Chriſt to have ſuffered theſe things?*

A. Yes; Becauſe without ſhedding of blood is no remiſſion. And it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings.

Q. *Could the blood of any, or of all the creatures expiate ſin?*

A. It is impoſſible, ſaith the ſcripture. The blood of Jeſus Chriſt ONLY cleanſeth us from ſin.

Q. *Whether then ſhould the death of Chriſt be viewed as a martyrdom, as a ranſom, or as an example?*

A. Chiefly as a ranſom, or as the ſacrifice of a prieſt.

Q. *But did not Chriſt likewiſe ſet us an example in his ſufferings?*

A. Yes; He ſet us a glorious example of patience, truſt, reſignation, meekneſs, fortitude, and forgiveneſs of injuries, as to the MANNER in which he bore his ſufferings.

150 Q. *But I aſk, was the ſetting us an example the chief end and deſign of his ſufferings even unto death?*

A. By no manner of means. His death at this rate could not have been of the leaſt advantage to thoſe who died before Chriſt was crucified; and the ſaints under the New, as well as thoſe under the Old Teſtament might have been carried to heaven without it, eſpecially conſidering that they were now compaſſed about with a ſtill greater cloud of witneſſes. But beſide, and above all, who would wiſh to die as he did, in an agony, ſorrowful and ſore amazed under the wrath of God, and as it were abandoned of heaven and earth?

Q. *And was not his death a further confirmation of his doctrine?*

A. He was indeed a witneſs for the truth to the laſt, but before that, his doctrine was ſufficiently confirmed by a number of the moſt inconteſtible and beneficent miracles.

Q. *But independent of all miracles, whether before, at or after his death, would his death have been a proper confirmation of his religion?* *A.* It

A. It would not. This much indeed would have appeared from his being a martyr to his doctrine, that he himſelf at leaſt believed it to be true; but it is eaſy to ſuppoſe that one may ſo firmly believe a lie, or be ſo obſtinate, as to give his body to be burnt rather than relinquiſh it. But the Chriſtian religion ſeems to be more amply confirmed by the joyful and triumphant deaths of a noble army of martyrs, than by the mournful exit of Chriſt himſelf.

Q. *What great and glorious ends in general, were accompliſhed by the ſufferings and death of Chriſt?*

A. Chriſt by his death made a proper, real, and complete ſatisfaction to the juſtice of God for the ſins of the world, Rom. iii. 25, 26. He brought in everlaſting righteouſneſs, whereby the law of God is magnified and made honourable, Dan. ix. 24. Confirmed the new Covenant, and rendered his Teſtament of force, Heb. ix. 16. Condemned ſin, and deſtroyed this work of the devil, Rom. viii. 3. Bruiſed the old ſerpent himſelf, and deſtroyed him that had the power of death, Heb. ii. 14. Opened up a new and living way of acceſs into the holieſt of all, Heb. x. 19, 20. Aboliſhed the enmity between Jews and Gentiles, and reconciled both unto God in one body by the croſs. Eph. ii. 15, 16. He hath illuſtriouſly diſplayed the glory and harmony of all the divine perfections, John, xii. 28. Hereby too honour and glory redounds to himſelf, John, xii. 23. And having made his ſoul an offering for ſin, a numerous ſeed ſhall ariſe from age to age to ſerve him, and to be to him for a name and a praiſe in the earth, Iſa. liii. 10.

Q. *What bleſſings does every believer in particular, receive from the death and ſacrifice of our great high prieſt?*

A. Pardon, peace, and acceptance; the ſpirit of adoption, and holineſs; victory over all enemies; and admiſſion into heaven at laſt.

155 Q. *What miracles attended Chriſt's death?*

A. The ſun was darkned at noon, graves were opened by an earthquake, and the vail of the temple was rent in twain.

Q. *What myſteries of Godlineſs are to be ſeen and adored in the crucifixion of Chriſt?*

A. Here,

A. Here we find the everlaſting fountain of joy, exceeding ſorrowful! The perfection of beauty, with his viſage marred more than any man, and his form more than the ſons of men! The Creator and Proprietor of all, deſtitute of every thing in life and death! God bleſſed for ever, made a curſe for us! Behold here communicants! the creditor become ſurety for the debtor, and paying the debt which was owing to himſelf! The Judge of all the earth, brought under condemnation! The Prince and Lord of life, ſtooping to the duſt of death! Here, we ſee juſtice raging againſt the innocent, and abſolving the guilty without any injuſtice! Sin puniſhed and the ſinner pardoned! The debt paid, and yet forgiven; The greateſt good brought out of the greateſt evil! Jeſus crucified in weakneſs like a ſlave, between two malefactors; and yet at the ſame time, ſitting upon the croſs as upon a chariot of ſtate, granting pardon, and ſpoiling principalities and powers!

Q. *How did Chriſt humble himſelf after his death?*

A. He was buried, and continued in the grave, till the third day; which is ſometimes called his deſcending into hell.

Q. *Can we conceive, that Chriſt actually went into hell, the place of torment, at, or after his death?*

A. Not at all, it is a popiſh fiction: The ſuppoſition that he went into a priſon where the ſouls of the Old Teſtament ſaints were detained from heaven, and preached the goſpel to them there, is very abſurd; and no leſs groundleſs is it to imagine that he deſcended locally into hell to triumph over the devil.

Q. *What then is the true meaning of his deſcending into hell?*

A. The Hebrew and Greek words which we tranſlate hell, ſignify not only that place of torment, but likewiſe the GRAVE, or the UNSEEN STATE, 1 Sam. ii. 6. Jon. ii. 2. 1 Cor. xv. 55. Rev. xx. 13. And in this laſt ſenſe only, it is meant of Chriſt, when it is ſaid, thou wilt not leave my ſoul in HELL.

160 Q. *What were the ends, uſes, and effects of Chriſt's burial?*

A. Thereby the verity of his death is demonſtrated ſo

for his friends would never have buried him alive, nor indeed would Pilate deliver the body to them till he was certified by the centurion, that he really was dead; and if any doubt could remain after all, it muſt be removed by his burial. And by this ſeveral types and propheſies were fulfilled. And hereby he hath deſtroyed the laſt enemy, purſued him to his ſtrong hold the grave, and ſnatched victory from him, and now the grave is perfumed and made a ſafe reſting place for the ſaints, till the morning of the reſurrection.

Q. *How was the Mediator of the covenant exalted after ſuch humiliation?*

A. He was exalted in his victorious reſurrection, triumphant aſcenſion, glorious ſitting at the right-hand of God, prevalent interceſſion there, and ſhall be further exalted at his ſecond appearance and kingdom.

Q. *What was the neceſſity of his reſurrection?*

A. It was neceſſary in reſpect of our faith and happineſs, the eſtabliſhment of Chriſtianity, the farther execution of his offices, and in reſpect of the truth of God.

Q. *What was the neceſſity of it, in reſpect of our faith and happineſs?*

A. If Chriſt is not riſen, our faith is vain, we are yet in our ſins, and they that are fallen aſleep are periſhed.

Q. *How was it neceſſary in confirmation of Chriſtianity?*

A. If Chriſt is not riſen, our preaching is vain and falſe, the whole goſpel is but a cunningly deviſed fable, and the author of it a deceiver of the people.

165 Q. *How did the glory of his offices depend upon it?*

A. If Chriſt had not riſen, the truth, and promiſe of the Spirit eſſential to his prophetic office had been loſt; the merit and interceſſion neceſſary to his prieſthood had been a wanting; and all power in heaven and earth neceſſary to his regal dignity, had not been conferred upon him.

Q. *How was the truth of God concerned in the reſurrection of Chriſt?*

A. The Father had ſworn by an oath, that he would raiſe him up; and declared by the prophetic ſpirit, that he would not ſuffer his holy one to ſee corruption, Acts ii. 30, 31.

Q. *How does the certainty of Chriſt's reſurrection appear?*

A. The

A. The truth of it is abundantly evident from the circumſtances and effects of the thing itſelf; and from the teſtimonies that have been given of it.

Q. *What circumſtances evince the truth of his reſurrection?*

A. The rolling away of the great ſtone from the door of the ſepulchre by an angel from heaven, which Chriſt's enemies had ſealed and made ſure; the order in which the grave-cloaths were found; the body having been laid in a new ſepulchre, prevented any ſuſpicion that it was another; and other dead bodies of ſaints roſe, and appeared to many, ſhewing the poſſibility of a reſurrection, and doing honour to him who had conquered death and the grave.

Q. *What EFFECTS of Chriſt's reſurrection farther evinced the certainty of it?*

A. The effuſion of the divine Spirit, the working of miracles, the converſion of multitudes, and the extraordinary gifts which men received, could not flow from a dead but a riſen Jeſus.

170 Q. *What teſtimonies have been given of the reſurrection of Chriſt?*

A. Teſtimonies of all ſorts, human, angelical and divine.

Q. *By what men was the reſurrection atteſted?*

A. By apoſtles, enemies, and others, who ſaw him alive.

Q. *What teſtimony did the apoſtles give to it?*

A. They unanimouſly declared that God raiſed him up the third day, and ſhewed him openly, not to all the people, but to witneſſes choſen before of God, even to us, ſay they, who did eat and drink with him, after he roſe from the dead.

Q. *What enemies of Chriſt atteſted it?*

A. Some of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done. Pilate alſo gave an account of it to the emperor and Roman ſenate, in whoſe records theſe things are ſaid to have been entered. To which might be added, the teſtimonies of Julian the apoſtate, and others.

Q. *Who beſide, ſaw him alive after his reſurrection?*

A. He was ſeen of above five hundred brethren at once.

175 Q. *What anſwer may be given to that objection againſt*

against the resurrection of Christ, That he ought to have appeared openly to all the people, and the rulers, rather than to have kept it private, among select friends?

A. It is answered, Those who will not believe the evangelists, would not have been persuaded, though they had seen one risen from the dead, as was evident from the instance of Lazarus; and it was now improper that Christ should again suffer the contradiction of sinners to his face, and therefore declared before, that the world should no more see him after his death: moreover, he judged it more fit to spend his short time upon earth with his disciples, than in satisfying the unreasonable scruples of his enemies, who now deserved to be thus punished for their unbelief. Besides all it was the will of God then as now, that men should live by faith, and that the belief of the resurrection should not be propagated or supported by any earthly power, influence, or authority whatsoever.

Q. *What testimony did the angels give to the resurrection?*

A. They told the women who came to the sepulchre, He is not here, but he is risen as he said.

Q. *What divine testimony is superadded?*

A. When the Father brought again into the world the first begotten, HE SAID, let all the angels of God worship him: God the Son testified, I am he that liveth, and was dead, and behold I am alive for evermore; and the Holy Ghost also is a witness of the same. If therefore we receive the witness of man, the witness of God is greater.

Q. *What are the effects of Christ's resurrection from the dead?*

A. These may be referred partly to God the Father, partly to Christ himself, and partly to his people.

Q. *What are the effects of it which respect God the Father?*

A. Christ was raised from the dead to the glory of God the Father. His truth and faithfulness is illustrated in fulfilling types, promises, and prophecies concerning this matter, Acts xxvi. 22, 23. Also the exceeding greatness of the divine power was displayed in a most glorious manner, in the resurrection of Christ, Eph. i. 19, 20. The justice of God likewise is glorified in it; for

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when Christ had done his work as a surety, it was but just and equitable that he should be honourably discharged and legally acquitted, being loosed from the cords of death. And the wisdom, goodness, and grace of God which appeared in the scheme of salvation, would have been defeated had not Christ been raised from the dead.

180 Q. *What are the consequences of Christ's resurrection, as to himself?*

A. He was declared to be the Son of God with power, according to the spirit of holiness, by his resurrection from the dead. This shows that he is Lord of all, both of the dead and of the living: that he hath the keys of hell and death, and can and will unlock the graves of his people, and set them free, as he hath himself. By this it is a clear case, that Christ hath finished his work here in fulfilling the law, satisfying justice, and obtaining redemption for us.

Q. *What are the fruits of Christ's resurrection, which respect his people?*

A. The blessings of the covenant in general, are enjoyed by the saints, in virtue of it: and in particular, he was raised again for our justification; for that is founded rather on Christ's resurrection, than on his death, Rom. viii. 33, 34. Regeneration is another effect of it, and hence the elect of God are said to be begotten again by it, yea to be quickened and raised up together with him: our faith and hope arise with him, for certainly no blessings can be too good for his love to grant, or too great for his power to confer; nor any enemies too strong for him who spoiled principalities and powers on the cross, and hath broke the cords of death, and the bars of the grave: and as he is the first fruits of them that sleep, even so doubtless, them also that sleep in Jesus, will God bring with him; who will change our vile body, that it may be fashioned like unto his glorious body.

Q. *What practical improvement ought we to make of this capital doctrine?*

A. Thus to judge, that they who live should not henceforth live unto themselves, but unto him who died for them, and ROSE AGAIN.

Q. *How*

Q. *How long did Christ continue on earth after his resurrection?*

A. Forty days.

Q. *How was he employed during that time?*

A. Confirming the faith of his disciples, and instructing them in the nature and government of his spiritual kingdom.

185 Q. *Did he himself then in person, fully open up the Christian system to his followers, before he left this earth?*

A. He did not: there were many articles most essential and fundamental which they could not then bear. Howbeit, says he, when the spirit is come, he will guide you into all truth. He shall glorify me: for he shall receive of mine, and shall show it unto you.—Indeed the Christian dispensation, properly speaking, did not fully open till Jesus was glorified, and the apostles received the promise of the Father upon the day of Pentecost.—From whence I conclude, that we are not to form our ideas of Christianity, from what is narrated in the gospels only, but from the complete canon of the New Testament, as founded upon, and inseparably connected with the Old.

Q. *Would it have been profitable for the church, had Christ continued much longer on earth at their head?*

A. It was more expedient for us that he should go to the Father; nor could he be otherwise present with each of them, than by his Spirit, now that they were to be his witnesses through all the world.

Q. *How may we be certain of Christ's admission into heaven?*

A. From its having been both prefigured and predicted under the Old Testament; from its being attested by the apostles, and holy angels; and from the blessed fruits of his actual ascension to the throne of his glory.

Q. *In what capacities did he ascend?*

A. As a victorious conqueror, to receive a triumph; as our forerunner, to open the way to glory; as the bridegroom and husband of his church, to prepare a place for us; as the great high priest of our profession, to become an advocate with the Father, and to give boldness and confidence to every true worshipper; as our exalted king, to rule over the house of David for ever;

as

as the good shepherd; to feed and lead his flock, and lift them up for ever; and as our glorious representative, to take possession of the purchased inheritance.

Q. *What supporting promise did he leave with his people at parting from them?*

A. If I go not away, says he, the comforter will not come unto you, but if I depart, I will send him unto you.

190 Q. *For what purpose does he send the Spirit?*

A. As an interpreter, to teach us all things; as a reprover, to convince the world of sin, righteousness and judgement; as a comforter, to abide with us for ever; as a witness, to testify of Christ; as a guide, to lead us unto all truth; as a remembrancer; and in time, to apply the whole purchased redemption, in pursuit of his office and undertaking in covenant.

Q. *Where was the Mediator set when he ascended?*

A. He sat down on the right hand of the throne of God.

Q. *What is meant by the* RIGHT HAND *of the throne of God?*

A. The dignity and glory of Christ in his exalted state; his joy and satisfaction; his dominion and power over all creatures; and the excellency and administration of his mediatorial kingdom.

Q. *What is implied in his* SITTING *at the right hand of God?*

A. The exaltation of his human nature in heaven above all creatures who stand and bow before the throne; his safety and security from all attempts of enemies; and his duration and continuance in this glorious state for ever.

Q. *For what ends does Christ sit at the right hand of God?*

A. For manifestation of his own, and his Father's glory; for the good of the church militant, and to compleat the joy of the church triumphant.

195 Q. *What improvement should we make of Christ's sitting at the right hand of God?*

A. We ought to hearken diligently to him who speaketh to us from heaven; to set our affections on things that are above; to labour to enter into his rest, and cultivate a desire to depart and to be with Christ: and from

from this we may be confident that the gates of hell ſhall not prevail againſt the church.

Q. *Since the adminiſtration of the covenant of grace is devolved upon Chriſt himſelf, how does he now in his exalted ſtate adminiſter it?*

A. By the written word and preached goſpel, and diſpenſation of the ſacraments, accompanying all by the power and energy of the Holy Ghoſt.

Q. *Of what importance in the adminiſtration of the covenant, is the reading and preaching of the goſpel?*

A. Hereby the covenant itſelf is revealed and unfolded, it is fully and freely offered to ſinners of mankind without exception, and when the goſpel comes not in word only, but alſo in power, and in the holy Ghoſt, thoſe who were ſtrangers are brought into the covenant, and united to Chriſt the covenant-head.

Q. *Whether does the Spirit moſt ordinarily accompany the reading or preaching of the word for this purpoſe?*

A. As faith cometh by hearing, it pleaſeth God by the fooliſhneſs of PREACHING to ſave them that believe. In preaching the Lord Jeſus, the hand of the Lord is with his ſervants, whereby multitudes believe and are turned to the Lord.

Q. *What is the efficacy of the word, in the converſion of ſinners compared to in ſcripture?*

A. It is likened to fire, which purifies and refines; to an hammer, which rendeth the heart of ſtone; to rain, which refreſhes and molifies; to light, which guides and directs; and it is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart.

200 Q. *What uſe does the Spirit make of the word written and preached, to thoſe who are within the covenant?*

A. They are thereby built up in holineſs and comfort, through faith, unto ſalvation.

Q. *Whether are the ſacraments deſigned to confirm the word, or to ſtrengthen our faith?*

A. The whole of revelation being the true ſayings of God, cannot admit of higher confirmation than his aſſeveration and oath; but the ſacraments are neceſſary to ſtrengthen and confirm our faith.

Q. *What is the difference between the word and ſacraments, conſidering both as means of grace and ſalvation?*

A. The word may be effectual to this end without the ſacraments, but the ſacraments cannot avail without the word.

Q. *How many ſeals are appended to the covenant of grace?*

A. Under the old diſpenſation of the covenant there were two, circumciſion and the paſſover; and under the new, two alſo, viz. baptiſm and the Lord's ſupper.

Q. *How have they been uſually called?*

A. The ſeals of this covenant were called by the Latin church, SACRAMENTS; and by the Greek church MYSTERIES.

205 Q. *What is meant by the word* SACRAMENT?

A. The word SACRAMENT, originally ſignifies the oath which the Roman ſoldiers bound themſelves by to their General; and it is our oath of allegiance, wherein we ſwear fidelity to Jeſus the captain of our ſalvation. As they ſwore that they would never deſert their colours in the day of battle; we alſo ſolemnly engage to maintain irreconcileable war againſt all the enemies of Chriſt, without and within us, fighting reſolutely under his banner againſt ſin, Satan and the world; and this at the peril of our eternal damnation.

Q. *What is meant by the word* MYSTERY?

A. It ſignifies that beſide the outward and viſible ſigns, there is in this ordinance ſome ſecret or hidden meaning which is diligently to be attended unto.

Q. *In what reſpects are the ſacraments called* SEALS?

A. They may be conſidered as God's ſeals, and as our ſeals.

Q. *How are they to be conſidered as God's ſeals?*

A. As they are ordinances given by him for the confirmation of our faith, that he will be our covenant God, and that he makes over Chriſt and his benefits as ours.

Q. *How are they to be conſidered as our ſeals?*

A. As we viſibly profeſs to avouch this God to be our God, and give up ourſelves unto him to be his people; and deſire to be made partakers of Chriſt, and the benefits of the new covenant in his own way.

210 Q. *Wh*

210 Q. *Who have a right to the sacraments?*

A. Those who are credible professors of the Christian religion have a right before men, but real saints only have a right before God.

Q. *For what ends hath Christ instituted sacraments in his church?*

A. To keep up the remembrance of his death; to give his people delightful communion with himself, and with one another; to confirm his covenant with them, and their obligations to him; to strengthen their graces and to distinguish them from the rest of the world.

Q. *Do the sacraments necessarily promote salvation?*

A. They have no power in themselves to answer this end, otherwise all who receive them would certainly be saved.

Q. *Does their efficacy depend upon the piety and intention of the administrator?*

A. By no means; who is Paul, or who is Apollos, but stewards of the mysteries of God, who may indeed pray for the blessing, but cannot possibly confer that grace which is the work and gift of Christ.

Q. *How then do the sacraments become effectual to salvation?*

A. Only by the blessing of Christ, and by the efficacious working of the Holy Ghost.

215 Q. *When was the sacrament of circumcision instituted?*

A. When the covenant of promise was renewed with Abraham, and confined in a peculiar manner to his family.

Q. *What was signified by circumcision?*

A. The destruction of original sin; the dedication of the person to God; and the necessity of regeneration, or being cut off from the first Adam as a covenant-head, and being grafted into Christ.

Q. *Why was this sacrament administred to the children of the faithful?*

A. Because God had promised in the covenant to be God likewise to their seed, and therefore it was expressly enjoined that every male-child should be circumcised the eight day.

Q. *When was the sacrament of the passover instituted?*

A. At the deliverance of Iſrael from Egypt.

Q. *Why was it called the Paſſover?*

A. Becauſe the deſtroying angel PASSED OVER their houſes, when he ſmote all the firſt born of Egypt.

220 Q. *And why did the deſtroyer then paſs over the houſes of the Iſraelites?*

A. Becauſe their door poſts and lintels were ſprinkled with the blood of the paſſover lamb, ſignifying that the blood of Chriſt ſprinkled on our conſcience, is a ſure defence from divine wrath.

Q. *Why was it required that the paſchal lamb ſhould be a male of the firſt year, and without blemiſh?*

A. To ſignify the purity and excellence of Chriſt, who ſhould offer himſelf for us without ſpot, in the prime and vigour of life.

Q. *Why was it to be roaſted, to be eaten wholly, with bitter herbs, and with unleavened bread, by the whole congregation, at once?*

A. To repreſent the SEVERITY of Chriſt's ſufferings; that he muſt be WHOLLY received by faith; and that in the exerciſe of REPENTANCE; without delay, and with ſincerity of heart; and to ſignify that there is enough in Chriſt, for the ſalvation of the whole church at once.

Q. *Wherein do the ſacraments of the Old Teſtament differ from thoſe of the New?*

A. The ſacraments of the Old Teſtament repreſented Chriſt as TO COME, but more obſcurely; whereas thoſe of the New repreſent him clearly as already come.

Q. *Wherein do Baptiſm and the Lord's Supper agree?*

A. In that God is the author, and Chriſt is the matter of both; both are ſeals of the ſame covenant, and imply engagements to the ſame duties; both ought to be publicly diſpenſed, and that by miniſters of the goſpel only; and they are both to continue in the church, 'till Chriſt's ſecond coming.

225 Q. *What bleſſings are ſealed to us in Baptiſm?*

A. Our engraftment into Chriſt, and a participation of the benefits of the new covenant.

Q. *What benefits of the new covenant are more eſpecially repreſented and applied in baptiſm?*

A. Re-

A. Regeneration, juſtification, and adoption; all which flow directly from union with Chriſt, who is our life, our righteouſneſs, and our elder brother.

Q. *How is our baptiſm to be improved by us?*

A. By ſerious and thankful conſideration of the nature of it, and of the ends for which Chriſt inſtituted it; by being humbled for our ſinful defilement, our falling ſhort of, and walking contrary to our engagements; and by endeavouring to live by faith, to have our converſation in holineſs and righteouſneſs, and to walk in brotherly love, as being baptized by the ſame Spirit into one body.

Q. *When ſhould we thus improve our Baptiſm?*

A. All our life long, eſpecially in time of temptation, & when we are preſent at the adminiſtration of it to others.

Q. *Is private baptiſm commendable, even if ſome pittance ſhould, on that account, be given to the poor?*

A. I think not: it clandeſtinely obtrudes members into the viſible church; occaſions, among ſome at leaſt, the irreverent adminiſtration of baptiſm, too much ſeparates the ordinance of teaching from it, confirms the ignorant in the popiſh fancy of its abſolute neceſſity, robs Chriſtians of an opportunity of renewing their vows, and deprives the parents and child of the benefit of the prayers of a whole congregation.

230 Q. *Wherein do baptiſm and the Lord's ſupper differ?*

A. Baptiſm ſeals an entrance into the church, and implantation into Chriſt, and therefore is adminiſtered but once, and to infants as well as others: whereas the Lord's ſupper is a ſeal of ſpiritual nouriſhment and growth in grace, and therefore to be received frequently, and only by perſons who can examine themſelves.

Q. *By what names is this laſt ſacrament uſually called?*

A. It is called the euchariſt, the feaſt, the communion, and the Lord's ſupper.

Q. *Why is it called the euchariſt, or thankſgiving?*

A. Becauſe Chriſt gave thanks when he appointed it, and we are to receive it with thankfulneſs.

Q. *Why ſaid to be the feaſt?*

A. Becauſe of the ample proviſion that is here ſet before us, and the joy wherewith it is to be received.

Q. *Why is it deſigned the communion?*

A. Becauſe of the intercourſe there is in this ordinance between Chriſt the head, and the members of his body. In it he communicates his favour and grace, of his fulneſs and ſalvation; and they communicate their thankſgiving, love and gratitude. And the members likewiſe enjoy delightful communion with one another; for we being many are but one body. And we eat of the ſame bread, and drink of the ſame cup, in token that we derive our life from one common fountain, that we are all actuated by the ſame ſpirit, and have as near an intereſt and affection for one another, as the members of the ſame body.

235 Q. *Why ſtiled the Lord's ſupper?*

A. Becauſe it is a ſpiritual repaſt for the ſoul, as meat is for the body; and it is a chief banquet in the family of Chriſt, as ſupper was among the ancients; and likewiſe becauſe it was inſtituted in the evening after the laſt paſſover was eaten, and under the laſt diſpenſation. And it is emphatically called the Lord's ſupper, to intimate the authority and excellence of it.

Q. *What elements are to be uſed in the Lord's ſupper?*

A. Common bread, and the fruit of the vine.

Q. *Ought not every communicant to receive both the bread and the wine?*

A. Yes; they are to take and eat of the bread, and with reference to the cup, Chriſt ſaith, drink ye ALL of it.

Q. *What is ſignified by the bread and wine?*

A. The body and blood of Chriſt.

Q. *What is our faith to terminate upon, when the body and blood of Chriſt are repreſented by theſe elements?*

A. His incarnation, obedience, and death.

240 Q. *What ſacramental actions are uſed?*

A. They are ſuch as reſpect either the adminiſtrator, or the receivers of this ordinance.

Q. *What are the ſacramental actions on the part of Chriſt, the firſt adminiſtrator?*

A. He took the elements, bleſſed them, and gave thanks; broke the bread, and gave both the bread and the wine to his diſciples.

Q. *What may the adminiſtrator's* TAKING *of the elements lead us to think upon?* *A.* Chriſt's

A. Chriſt's undertaking the work of our redemption, and for this end aſſuming an holy human nature, that he might have ſomewhat to offer.

Q. *What is meant by his bleſſing of theſe elements?*

A. The ſetting apart ſo much of them as ſhall be uſed from a common to a ſacred uſe; and that this ſacrament is a means of Chriſt's bleſſing his people.

Q. *Are the bread and the wine turned into the real body and blood of Chriſt by miniſterial conſecration?*

A. By no means: the ſuppoſition of ſuch a change is contrary to the teſtimony of all our ſenſes, the judgement of reaſon, the declaration of ſcripture, the nature of a ſacrament, *&c. &c.*

245 Q. *What views ſhould we have as to the breaking of the bread and pouring out of the wine?*

A. The breaking of Chriſt's body, and pouring out of his ſoul unto death.

Q. *What is meant by* GIVING *the bread and the wine to communicants?*

A. That Chriſt is his own and his Father's free gift to ſinners of mankind, for life and ſalvation.

Q. *What are the ſacramental actions on the part of communicants?*

A. They take, and partake of both elements, and divide them among themſelves.

Q. *What is the language of communicants* TAKING *theſe elements?*

A. It is an emblem of the ſaints receiving Chriſt by the hand of faith, and all the bleſſings of grace with him, agreeable to the offer.

Q. *What is meant by their partaking of theſe?*

A. That there muſt be a particular application of Chriſt to the ſoul.

250 Q. *Why ſhould communicants divide the elements among themſelves?*

A. In imitation of the practice of Chriſt and his apoſtles, and to teſtify their mutual love and union, as hereby they become one bread.

Q. *Are the different elements deſigned to ſignify different parts of Chriſt's ſufferings?*

A. We ought rather to conſider the one and the other, as viſible external ſigns of the ſame things. Q. *Whe-*

Q. *Whether ſhould the ſacrament be received ſitting, ſtanding, or kneeling?*

A. Sitting ſeems to come neareſt to Chriſt's example, and beſt ſuits with the nature of a feaſt, and the Lord's TABLE: whereas kneeling hath the appearance at leaſt of popiſh idolatry and ſuperſtition.

Q. *When did our Lord inſtitute this ſacrament?*

A. In the ſame night wherein he himſelf was betrayed.

Q. *For what end was this ordinance appointed?*

A. To ſhew forth the death of Chriſt till he come again.

255 Q. *Is it only the laſt ſcene of his ſufferings we are to commemorate here?*

A. We ought to remember with application, the whole courſe of his obedience and ſufferings from the cradle to the grave.

Q. *What is it about the death of Chriſt, we are to remember in this ordinance?*

A. The NECESSITY of it, to deliver from going down to the pit; the TRUTH of it, that he really underwent theſe things; and the SUFFICIENCY thereof, as available to the ſalvation of a loſt world.

Q. *In what manner ſhould we here remember the death of Chriſt?*

A. Fiducially, humbly, mournfully, thankfully, and affectionately.

Q. *To whom do we ſhew forth or repreſent the death of Chriſt?*

A. To God the ſupreme judge, to angels, to devils, to the world, and to our conſciences.

Q. *How are we to ſhew it forth to God the judge of all?*

A. Preſenting it by faith as a complete ſatisfaction to his juſtice in our room and ſtead.

260 Q. *How are we to ſhew it forth to holy angels?*

A. As the ground of our reconciliation to, and communion with them.

Q. *Why to Satan?*

A. Improving this atonement as an anſwer to all accuſations, as a reaſon againſt yielding to any temptation, and as the only way in which we overcome and bruiſe him under our feet.

Q. *What do we mean by ſhewing forth the Lord's death before the world?* *A.* We

A. We openly profess to the world, that we glory in his cross only, as the sum and centre of all our principles, the foundation of our hope and confidence, and the reason of our non-conformity to the world.

Q. *Why shew it forth to our own consciences?*

A. Improving it to quiet our troubled minds under a sense of guilt, and as the only means to purge conscience from dead works to serve the living God.

Q. *How* OFT *are we to shew forth the death of Christ?*

A. The first Christians seem to have done it every sabbath, and we ought to do so as oft as we have opportunity.

265 Q. *Is not Christ really present in this ordinance?*

A. Yes; he is graciously, though invisibly present here, as in other ordinances where his name is recorded.

Q. *Who are worthy receivers of this ordinance?*

A. True believers, and they only.

Q. *What are they made partakers of?*

A. Of Christ's body and blood, with all his benefits.

Q. *Why are the benefits of the new covenant called Christ's?*

A. Because he is the purchaser, the proprietor, and dispenser of them among his people.

Q. *What is the fruit of their partaking of all his benefits?*

A. Their spiritual nourishment and growth in grace.

270 Q. *Whose duty is it to receive the Lord's supper?*

A. All Christians come to mature age are obliged to it, by the law of God, but believers only have a real right to it, and such believers only as have grace in suitable exercise are actually fit for it.

Q. *Are graceless persons come to age guilty, if they neglect this ordinance?*

A. Yes; they practically renounce their baptism, account the death of Christ, as unworthy of remembrance, and despise sacramental blessings.

Q. *What course should they take, seeing whether they receive or neglect this ordinance they offend?*

A. Their immediate duty is to comply with the gospel-call, and receive Christ as offered; and thus being brought into a gracious state, they are habitually prepared for this, and every duty or difficulty.

Q. *Is it not a dreadful prostitution of this sacrament to oblige*

oblige men to receive it, to qualify them for civil Offices?

A. Doubtleſs it is.

Q. *Who are to be kept back from the communion table?*

A. The groſsly ignorant, and openly profane.

275 Q. *Why ought the groſsly ignorant to be kept back?*

A. Becauſe they cannot diſcern the Lord's body, or examine themſelves.

Q. *Why ought the openly ſcandalous to be ſet aſide?*

A. Becauſe there can be no communion between righteouſneſs and unrighteouſneſs, between Chriſt and Belial: and therefore with ſuch we ought not to eat.

Q. *Whether then is this a converting or confirming ordinance?*

A. It is intended for the ſpiritual nouriſhment of true believers, whilſt the written and preached word, are deſigned for converſion and begetting of faith.

Q. *What preparation is neceſſary for this ordinance?*

A. Both habitual, and actual preparation.

Q. *Wherein does habitual preparation conſiſt?*

A. In being cloathed upon with the garment of ſalvation, Chriſt's righteouſneſs imputed; and having his grace implanted in our hearts.

280 Q. *What actual preparation is neceſſary?*

A. Beſide public attendances; ſelf-examination, dedication, meditation and prayer are required.

Q. *Is ſelf-examination the duty of thoſe only, who communicate for the firſt time?*

A. No, it is the duty of every perſon, every time he communicates.

Q. *Have we not reaſon to hope, that if we are careful to examine ourſelves, we may come to ſome diſtinct knowledge concerning our ſtate?*

A. We have; otherwiſe the command to this duty would be inſignificant; and we know that many holy men in all ages, have been very ſucceſsful in proving and trying their ownſelves.

Q. *What is the moſt ſucceſsful way of examining ourſelves?*

A. We ought to retire from the hurry of the world, reſolve to deal impartially, compare our actions and behaviour with the word of God; and cry to God that he

he would ſearch and try us, and ſee if there be any wicked thing in us.

Q. *What are we particularly to examine ourſelves about?*

A. Of our intereſt in Chriſt, of our ſins, of our wants, of our deſires, of the truth and meaſure of our graces, of our new obedience, forgiveneſs of injuries, &c.

285 Q. *Why ſhould we prove ourſelves whether Chriſt be in us, ſo particularly before this ordinance?*

A. Becauſe without union to him, there can be no communion with him, or receiving of ſaving bleſſings from him.

Q. *How may we know upon ſelf-examination, that Chriſt* IS NOT *in us?*

A. If we are utterly ignorant of his perſon, natures, offices, and undertaking; if we never ſaw our abſolute need of him, as the only Saviour; if we do not ſubmit to his kingly government, as well as rely on the righteouſneſs of his prieſthood; in ſhort, while we live in a wilful contempt of his laws, perſiſt in the commiſſion of any known ſin, or in the total neglect of any commanded duty, we are not in Chriſt, we are yet diſapproved.

Q. *How may we be ſatisfied that Chriſt the hope of glory is formed in us?*

A. If any man be in Chriſt, he is a new creature; old things are paſſed away, behold, all things are become new.

Q. *Why are we to examine ourſelves concerning our ſins?*

A. That we may be humbled for them, and earneſtly ſeek to be waſhed from them in the blood of Chriſt.

Q. *When ſhould we conclude that our ſins are not conſiſtent with a ſtate of grace?*

A. When they are committed wilfully and preſumptuouſly; when obſtinately perſiſted in, and yet ſit light upon the conſcience; when we frequently relapſe into the ſame groſs ſins, without watching againſt predominant evils; and if ſin is gaining more ſtrength over us, notwithſtanding the means of grace we enjoy.

290 Q. *When may we hope that our ſinful infirmities, are yet conſiſtent with a gracious ſtate?*

A. When we watch and ſtrive, and pray againſt every ſin and temptation to it; when we groan under a ſenſe of it, crying for deliverance; and when we carefully and habitually improve the death, doctrines and example

example of Chriſt for the total deſtruction of the old man with his luſts and affections.

Q. *Why ought we to examine into our wants?*

A. That we may duly prize Chriſt himſelf, and the rich proviſion he hath made in this ordinance.

Q. *What particular wants may even true believers find about themſelves, upon examination?*

A. Though they may have ſome good hope, they may want full aſſurance of an intereſt in Chriſt; though they have faith, they may not always have the joy of it: they may want more enlargement of heart, and raiſed affections in holy duties; farther experience of the grace of God, and the delight of communion with him; a greater degree of eſtabliſhment in trying and perilous times, and zeal for the honour of God, when the love of many waxes cold; deeper impreſſions of the love of Chriſt, and more conformity to his example in all things.

Q. *Seeing hypocrites and the unregenerate may have ſome kind of deſires after Chriſt, how may we know whether our deſires are gracious?*

A. If they terminate primarily and principally upon the perſon of Chriſt, and then upon his benefits; if they go out after him above all things, and are vehement, active, and abiding, yea increaſing: in fine, if we can appeal to himſelf that the DESIRE OF OUR SOUL is toward him, and the remembrance of his name.

Q. *What graces are we to enquire after?*

A. After the meaſure and kind of our knowledge, faith, repentance, love, hope, fear, humility, gratitude, aſſurance, peace, joy, forgiveneſs of injuries.

295 Q. *How may we be ſure that our* KNOWLEDGE *is of a competent meaſure?*

A. If we have acquired diſtinct views of the divine perſons, perfections, and laws; of man's creation, fall, and inability to recover himſelf; of Chriſt in his natures, offices, and righteouſneſs; and of the covenant of grace in its freedom, fulneſs and ſtability, together with the ſeals thereof.

Q. *When may we conclude our knowledge to be of the ſaving kind?*

A. If it is experimental, humbling, increaſing, and practical.

Q. *What*

Q. *What is the neceſſity of* FAITH *in this ordinance?*

A. It is neceſſary to feed upon Chriſt crucified.

Q. *Have all real Chriſtians the ſame meaſure of faith?*

A. They have not; ſome are ſtrong in faith, not ſtaggering through unbelief; others of little faith.

Q. *What are the marks of ſtrong faith?*

A. It leads to ſelf diffidence, carries through difficult duties, ſupports under croſs diſpenſations, promotes boldneſs and importunity at the throne of grace, and cauſes the believer to triumph in Chriſt, as knowing that nothing ſhall ſeparate from his love.

300 Q. *What are the ſymptoms of weak faith?*

A. A degree of confidence in our own righteouſneſs and ſtrength, perpetual doubts and fears about our ſtate, ſinful haſte to avoid danger, and ſtaggering at the promiſe when we meet with temptation, deſertion, or unfavourable diſpenſations.

Q. *What are the evidences of ſaving faith?*

A. It accounts all things but loſs for Chriſt, worketh by love to God and man, tends to purify the heart, oppoſe ſin, overcome the world, reſiſt the devil, and to promote good works of every kind.

Q. *What are the ſigns of reigning unbelief?*

A. An habitual neglect of heavenly and ſpiritual concernments; delays in cloſing with Chriſt, and particular application of the goſpel; untenderneſs of life and converſation, hardneſs of heart, apoſtacy from God, and final deſpair.

Q. *What is the uſe of* REPENTANCE *in this ordinance?*

A. To mourn for ſin, as having pierced the Lord of glory.

Q. *How may we know if our repentance is unto life?*

A. If it is habitual, if we grieve for ſin as offenſive to God, and if we carefully turn from all ſin, both in heart and life.

305 Q. *How may legal and evangelical repentance be particularly diſtinguiſhed?*

A. Legal repentance flows from a view of God's juſtice and wrath in his threatnings and judgments, and the convict is chiefly affected with the GUILT of ſin, and of ſome groſs ſin in particular, and he turns only from ſome outward

outward acts of sin; so that this sorrow, if it stops here, worketh death: whereas evangelical repentance arises from faith's view of God's holiness manifested in the precept of the law, and of his mercy and love in the death of Christ, and the penitent is chiefly affected with the FILTH of sin, and grieved for secret sins, whereby God is dishonoured; and this contrition turns from the love of every sin, and leads to eternal life.

Q. *When should we in a particular manner essay, and seek the actual exercise of repentance?*

A. After shameful backslidings; when under severe trials, or if great judgments are impending; when about to ask any singular mercy from God; and before any difficult work, or solemn service.

Q. *What should we do to obtain the actual exercise of repentance?*

A. We ought to meditate upon the nature, number, aggravations, and desert of our sins; and cry that the Saviour exalted may give us both repentance and remission.

Q. *What occasion is there here for the exercise of love?*

A. Without love there can be no communion with God.

Q. *How may we know if our love to Christ be sincere?*

A. If it is superlative and universal, and if it constrains us to keep his commandments, and to hate every false and wicked way.

310 Q. *Can we truly love God while we live at variance with our neighbour?*

A. It is not possible; if a man say I love God, and hateth his brother, HE IS A LIAR; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Q. *How may we know if our love to the brethren be such, as by it we may conclude, that we have passed from death to life?*

A. If we esteem them because of their relation to God as his children, to Christ as his members, and to the Spirit as his sanctified ones; if we value them ALL, strangers as well as relations, and that notwithstanding some differences of opinion; if we regard them CONSTANTLY, when despised and persecuted, as well as when honoured and exalted, in adversity as in prosperity; if

we

we love them from a pure heart FERVENTLY, ſo as to preſer their company and delight in it above that of any other: In ſhort if we are helped to ſympathize with them both in their ſorrows and joys, to ſerve them and miniſter to their neceſſities, and to bear with injuries from them, and cover their faults from others.

Q. *What are the evidences of that* HOPE *which maketh not aſhamed?*

A. It is not like the preſumption of the profane, who truſt that however they live, he that made them will ſurely have mercy on them at laſt; nor the hope of the hypocrite which ſhall likewiſe periſh, becauſe founded only on a form of Godlineſs, and a name to live: but the hope of a believer is built upon the ſure foundation, Chriſt; and this hope as the anchor of the ſoul, keeps him from being carried down the ſtream of worldly pleaſures, or daſhed on the rocks of deſpair; yea, this hope of ſalvation refines the ſoul from ſenſe and ſin, as Chriſt (the object of) our hope is pure.

Q. *Why is holy* FEAR *ſo neceſſary to right communicating?*

A. As we then make a near approach unto God, who will be ſanctified in them that come nigh him, if herein we would ſerve the Lord acceptably it muſt be with reverence and godly fear.

Q. *How may we know upon ſelf-examination if our fear is ſervile, or of the ſlaviſh kind?*

A. If it only reſpects the majeſty and power of God, and his awful threatnings, occaſioning the ſinner to dread him as an enemy, and diſpoſing him to fly from his preſence; and if the fear of God prevents the commiſſion only of ſome groſs outward ſins, from the terror of hell and wrath, but ſtill leaves in the ſoul a reſerve for certain ſecret beloved luſts, unknown to the world.

315 Q. *When may we conclude on the other hand, that our fear of God is filial and reverential?*

A. Our fear of God may be deemed filial, if it reſpects the goodneſs as well as greatneſs of God, his forgiving mercy and free promiſes as well as his dreadful threatnings and juſtice; if it leads us to love him as a father, to delight in his preſence, and to ſtand in awe to offend him by ſecret wickedneſs of any kind. Q. *Why*

Q. *Why is the grace of* HUMILITY *ſo neceſſary here?*

A. Becauſe we are quite unworthy of the leaſt of all the mercies, and of all the truth which is here ſhown unto us.

Q. *How may we know if as the elect of God, we have put on humbleneſs of mind?*

A. If we account ourſelves the chief of ſinners; are aſhamed of both our ſins and duties before God; and are grieved for our pride and ſelf-conceit.

Q. *When may we conclude that we are truly* THANKFUL?

A. If we have a grateful ſenſe of the leaſt of God's mercies, but chiefly of Chriſt his unſpeakable gift.

Q. *How may we know if our* ASSURANCE *of God's love is well grounded?*

A. If it makes us more humble and ſelf-denied, excites to the practice of every commanded duty, and begets more ardent deſires after fuller conformity to God here, and the complete enjoyment of him hereafter.

320 Q. *What are the marks of true* PEACE, *which is another grace of the ſpirit?*

A. It flows from juſtification through faith in the blood of atonement, promotes a ſtated warfare with all known ſin, and a ſincere endeavour to pleaſe God, with a conſtant fear of offending him.

Q. *How may the* JOY *of believing, be diſtinguiſhed from the laughter of fools?*

A. The believer rejoiceth in Chriſt Jeſus, and in what he has done, and is a doing; as alſo his rejoicing is this, the teſtimony and anſwer of a good conſcience; and his joy is enlivening, enlarging, laſting, and ſanctifying: whereas the oppoſite, is but for a moment, is followed with heavineſs, and at laſt everlaſting ſorrow; in ſhort it is earthly, ſenſual, and deviliſh.

Q. *Is not forgiveneſs of injuries, highly neceſſary upon ſuch an occaſion?*

A. Certainly: we muſt not keep this feaſt with the leaven of malice and wickedneſs. We are required therefore firſt to be reconciled to our brother, and then to come and offer our gift.

Q. *When do we indeed forgive thoſe who treſpaſs againſt us?*

A. When

A. When we ſtudy to forget as well as forgive the offence, conſidering how prone we ourſelves are to offend both God and man; and if we can now love thoſe who injured us as brethren, and be earneſtly ſollicitous for their ſalvation as well as our own.

Q. *Are the graces of the ſpirit ſeparable from one another?*

A. They are not, but ſtand connected as ſo many links in a golden chain; ſo that if upon ſelf-examination, we certainly perceive one or another of them in our hearts, and ſhining in our lives, we may ſafely conclude that the whole group of them is there likewiſe, though others at the time may be leſs diſcernable.

325 Q. *Why is new* OBEDIENCE *neceſſary in order to right communicating?*

A. Becauſe without this, in ſpite of all marks to the contrary, we may conclude that our ſtate is Chriſtleſs, that our graces are counterfeit and reprobate gold and ſilver, that we are yet enemies to God in our hearts, that our ſacrifices are abomination before God, and that the wrath of God ſhall inevitably fall upon the finally impenitent and diſobedient.

Q. *Why is the obedience of worthy receivers called* NEW?

A. Becauſe it flows from new principles, faith and love; is influenced by new motives, the grace of God, and the love of Chriſt; is performed in a new manner by aſſiſtance of the ſpirit of power and might; and is directed to new ends, the glory of God, and edification of others.

Q. *How is the new obedience of true believers* VISIBLY *diſtinguiſhed from the appearances and profeſſions that others may make?*

A. It is UNIVERSAL, reſpecting the whole law; it is CHEARFUL, the law of God being his delight; it is IMMEDIATE, the believer making haſte to keep the commandments; is performed with HUMILITY, ſtill accounting himſelf an unprofitable ſervant; and it is PERSEVERING, his heart being inclined to perform God's ſtatutes alway even unto the end.

Q. *Can the obedience of profeſſors be ſincere in other reſpects, who habitually neglect this ordinance?*

A. It cannot be imagined; this being not only a duty equally indiſpenſible as others, but alſo a moſt delightful and beneficial privilege.

Q. *May one, who after ſelf-examination, is ſtill in doubt concerning his ſtate, receive the ſacrament notwithſtanding?*

A. He may; if he unfeignedly deſires to be found in Chriſt, and to depart from iniquity.

330 Q. *What ought we to* MEDITATE *upon, in preparing for the Lord's ſupper?*

A. Upon the greatneſs and glory of that God with whom we have to do, our own vileneſs and unworthineſs, the freedom and ſtability of the new covenant, but in a particular manner, let us here contemplate the love of Chriſt, the nature of ſin, and the declaration that here is given of the righteouſneſs and juſtice of God.

Q. *How does the love of Chriſt ſhine in the repreſentation that is here made of it?*

A. It appears in a moſt aſtoniſhing light, and as what altogether paſſeth knowledge, being vented in ſuch manner towards us, when we were enemies by wicked works. Love unſollicited and unmerited brought him down from the throne of glory, love cloathed him with our frail nature, love urged him on through all the painful ſteps of his afflicted life; the water of trouble was never able to quench it, nor the floods of perſecution to drown it. Love put the cup of trembling into his hands, and made him drink the bitter dregs thereof; his love continued till he cried, It is finiſhed. When he roſe again, love was his firſt expreſſion. Love carried him to the right-hand of God, and there he ſtill ſhows his unchangeable affection, by ever living to make interceſſion for us; and his love will make him appear a ſecond time to our compleat ſalvation.

Q. *In what colours does ſin appear in the repreſentation of Chriſt crucified?*

A. Never did ſin appear in ſuch black colours as when it was written in a Saviour's ſweat, and tears, and blood. The cries of infants, the pains of ſickneſs, the groans of wretchedneſs, the agonies of the expiring, and all the awful horrors of death, ſerve in ſome meaſure to tell us what

what an evil and bitter thing ſin is, which could have occaſioned ſuch effects; but in the ſufferings of Chriſt we ſee it to be indeed exceeding ſinful when he agonizes under the load of it, and is ſore amazed, yea exceeding ſorrowful even unto death. How ſhould we then loath ſin, and ourſelves by reaſon of it, while we here ſee its abominable nature and rueful effects.

Q. *And how is the righteouſneſs of God declared in this awful tranſaction?*

A. In the light of this ordinance, we ſee the matter thus ſtated, that,

> "Die man, or juſtice muſt; unleſs for him
> Some other able, and as willing, pay
> The rigid ſatisfaction."— MILTON.

Then ſaid Chriſt, Lo! I come, I delight to do thy will. Upon this, behold the righteous ſeverity of God! He ſpared not his own Son, but bruiſed, and put him to grief, yea, delivered him to the death for us all! See here what a flaming ſword juſtice holds! And tremble to think that nothing but the blood of God himſelf, could expiate guilt, and ſuch a ranſom deliver from going down to the pit.

Q. *For what things are we to* PRAY, *before communicating?*

A. For due preparation, for gracious aſſiſtance and acceptance, and for pardon of ſinful miſcarriages therein.

335 Q. *What is the danger of approaching this ordinance, without ſuitable preparation?*

A. They who do ſo, are in danger of eating and drinking judgment to themſelves.

Q. *What judgment do they expoſe themſelves unto?*

A. To temporal ſtrokes, likewiſe to ſpiritual plagues, and if mercy prevent not, to eternal condemnation.

Q. *Does unworthy communicating pollute the ordinance to others?*

A. No; He who eateth and drinketh unworthily, eateth and drinketh damnation to HIMSELF, only.

Q. *Is the guilt of unworthy communicating unpardonable?*

A. No; The blood of Jeſus Chriſt cleanſeth from this, as from all other ſins.

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Q. *What is required of them who receive the Lord's supper, in the instant of communicating?*

A. Affectionately to meditate upon the sufferings of Christ, to feed upon him by faith, and to renew covenant with God, and love to all the saints.

Q. *What is it to renew covenant with God at his table?*

A. To receive Christ of the new, who is given for a covenant of the people, and in so doing, again to surrender ourselves to the Lord, to be his only, wholly, and for ever.

Q. *What is it to surrender ourselves to the Lord, to be his* ONLY?

A. To be his in opposition to all rivals and competitors, such as sin, Satan, and the world.

Q. *What is it to be his* WHOLLY?

A. It is to devote ourselves deliberately, chearfully, and sincerely to be the Lord's, in all that we are, soul and body; and all that we have, whether gifts, graces, or worldly comforts.

Q. *What base ends should we guard against when receiving the Lord's supper?*

A. Every one should be aware of supposing that hereby he atones for past sins, or can cloke any wicked practice he is now living in, or purchase heaven; not to be influenced merely by common custom and fashion, to gain a good name, or to please ministers and friends.

Q. *Is not self-examination necessary after, as well as before the sacrament?*

A. Yes; we are seriously to consider, how we have behaved ourselves therein, and with what success.

Q. *If upon enquiry it is found we have profited thereby, how ought we to carry?*

A. We are to bless God for it, beg the continuation thereof, watch against relapses, fulfil our vows, and encourage ourselves to a more frequent attendance on that ordinance.

Q. *But if we find no present benefit, how then should we demean ourselves?*

A. We are more exactly to review our preparation for, and carriage at the sacrament; wait for the fruit of it in due time, and attend on the same ordinance afterward, with more care and diligence.

Q. *What*

Q. *What are the advantages of worthy communicating?*

A. This ordinance is an inſtituted means of making believers farther partakers of Chriſt, and for conveying the ſupplies of the Spirit to them for their wilderneſs-ſtate. Here, we have our tears dried up, and with joy draw water out of the wells of ſalvation; and like Elijah travelling to the mount of Horeb, receive from time to time our ſpiritual proviſion, in the refreſhment of which we may hold on our way, and wax ſtronger and ſtronger, till we come to the mount Zion above.

Q. *Has not this ordinance then, as all others, a direct tendency to promote progreſſion and perſeverance in evangelical holineſs?*

A. That it has, without doubt. If our corruptions are ſtrong, here is grace to mortify them; here we are taught and do receive humility, to ſupplant pride; heavenly mindedneſs, inſtead of the ſpirit of this world; and purity to the deſtruction of ſin. Are our graces all feeble and weak? where ſhall we blow the ſmoaking flax into a flame, if not here, where every thing conſpires to confirm our faith, to enliven our hope, to kindle our warmeſt affections, to enlarge our charity, to inſpire our zeal, to teach us meekneſs, to quicken our langour, to encourage our perſeverance, to excite our thankfulneſs, in ſhort to work in us every divine temper and diſpoſition? This bleſſed ordinance is deſigned to ſtrengthen us mightily in the inner man, to ſupport us under all diſcouragements without and fears within, that we may go on from ſtrength to ſtrength, from grace to grace, till we come to that place where we ſhall go from glory to glory.

Q. *How may we know if our communicating has been altogether unworthy?*

A. In general, if we have been renewed by grace; more particularly, ignorant, precipitate, carnal, hypocritical, malicious, ſtupid, ſelfiſh and hopeleſs communicating are ſo unſuitable as to make perſons guilty of the body and blood of the Lord.

350 Q. *What is the moſt proper exerciſe for Chriſtians, immediately after retiring from a communion table?*

A. In ſecret devotion we ſhould ſay AMEN to all that hath

hath passed in public; renewing before God the solemn renunciation of sin, and choice of Christ, which we have made, and the hearty purpose we have of abiding by it. We should admire the condescension and grace which we have experienced, silently adoring what is too big for utterance. We should praise God with joyful lips for all his benefits. We should maintain an humble sense of our great imperfections in all our services. We should rejoice in Christ Jesus, and in the fresh testimonies of his love towards us. We should depart with fresh courage to fight the good fight of faith; and with increasing desires after the kingdom of heaven.

Q. *How ought those who are communicants to demean themselves in their daily walk, before God and the world?*

A. We should hold fast our profession without wavering, carry about with us the dying of the Lord Jesus, and conscientiously perform the duties of our respective stations and relations, both to those of the same family with us, and to those who are around us in the world.

Q. *How should the sincerity of professors appear, in the mutual conduct of domesticks?*

A. We should show our fidelity to Christ by our love one toward another, manifested in the careful performance of relative duties; the master ruling with gentleness, the servant labouring with chearfulness and fidelity; the husband kind and tender, the wife loving and meek; the Father mixing paternal affection with correction; the child manifesting filial love with dutiful submission; and so in every case.

Q. *How should christians adorn their profession in converse with Mankind?*

A. In the uprightness of all our dealings, in the meekness of conversation, in being temperate in all things, more loving and spiritual, as having our conversation in heaven, from whence we look for the Saviour.

Q. *What means may be most conducive toward preserving the influence of this ordinance upon our hearts?*

A. We should be watchful in all things, pray without ceasing, give good heed to the word written and preached, and frequent the company of lively Christians.

395 Q. *Is the efficacy of this ordinance limited to the time of its administration?* *A.* By

A. By no means; This, and the other ſacrament too, ought to be improved through the whole of our lives for all the purpoſes of reſiſting temptation, mortifying indwelling corruption, and for growing in holineſs and communion with God.

Q. *When ſhall it be made appear who are, and who are not worthy communicants?*

A. At Chriſt's ſecond appearance and kingdom, he will ſeparate between the wiſe and fooliſh virgins, the ſlothful and diligent ſervants, the ſheep and the goats; and will declare even concerning many, who had eat and drunk in his preſence, that he never knew them; but every ſincere believer ſhall be received into the joy of our Lord.

Q. *Is his coming again then, an event abſolutely certain?*

A. The very words of inſtitution refer to it; and this the holy men of God aſſerted all along as infallibly certain. Chriſt himſelf oft comforted his diſciples with the proſpect of it, and forewarned his enemies of their danger then; and the angels who attended his aſcenſion alſo ſaid, This ſame Jeſus who is taken up into heaven, SHALL COME AGAIN in like manner, as ye have ſeen him go into heaven.

Q. *In what* MANNER *will he appear the ſecond time?*

A. Quickly, as in the twinkling of an eye; unexpectedly, as a thief in the night; openly, every eye ſhall ſee him; and with power and great glory.

Q. *What is that great glory in which he will come?*

A. He will come in his own glory, and in his Father's, and in the glory of all his mighty angels.

360 Q. *What may be the immediate forerunners or concomitants of the glorious appearance of the great God our Saviour?*

A. Dreadful commotions in this lower world; ſome bright appearance, called the ſign of the ſon of man; he ſhall deſcend too with a great ſhout, and all who are in their graves ſhall hear his voice; the trump of God, and voice of the archangel; whereby the general aſſembly ſhall be ſummoned together; flaming fire ſhall devour before him, and it ſhall be very tempeſtuous.

Q. *To whom ſhall this glorious appearance of Chriſt be moſt terrible?*

A. To

A. To all infidels, and ungodly scoffers; to all who have called themselves Christians, but have not obeyed the gospel; to such as are now ashamed of him, and of his cause and people; and to all slothful and unprofitable servants, who instead of improving their talents, say in their hearts, the Lord delayeth his coming, and shall begin to smite their fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day that he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

Q. *Why do the saints so much love, look and pray for this glorious advent?*

A. Because of the great honours, which shall then be confered upon them; because of the ravishing and transforming sight they shall then have of him; because of the complete victory and triumph, they shall then obtain; and because they shall thereafter be ever with the Lord, beholding and sharing of his glory.

Q. *How are we to prepare for these awful futurities?*

A. We are required to give all diligence to make our calling and election sure; to win Christ now, that we may then be found of him in peace; to habitual repentance, that our sins may be blotted out when the time of refreshing comes from the presence of the Lord; frequently to judge ourselves, but no other; patiently to bear the holy will of God, and even injuries from wicked men; to abound in acts of charity and beneficence to men, but especially to those who are of the houshold of faith; and in fine to be holy in all manner of conversation.

AN

ABSTRACT

OF THAT

Solemn Mode of public Admiſſion of

YOUNG COMMUNICANTS

TO THE

LORD'S TABLE,

Practiſed in the Pariſh of

KILMARNOCK.

The miniſter and elders having each ſpent ſeveral days with candidates for admiſſion, in examining, exhorting, and praying with them; thereafter, at a joint meeting, they conclude upon who are to be taken forward, and whoſe admiſſion is delayed for that time; which judgment is duly intimated to the parties. Then, upon a week day, a ſermon is preached ſuitable to the occaſion; and after that, the liſt of young people is called, and each comparing, all ſtand up immediately before the pulpit. ——Upon this, the miniſter addreſſes them in ſome ſuch terms as follow.

WE are told that the Lord looketh down from Heaven upon the CHILDREN of men, to ſee if there was any that did underſtand, and ſeek God. May we not therefore ſay concerning you, this is (part of) the generation of them that ſeek him, that ſeek thy face, O God of Jacob? And remind you of his gracious promiſe, if ye ſeek

him, he will be found of you? I love them that love me, and they that ſeek me EARLY ſhall find me? What a charming thing is it to ſee a young perſon, ſeparating himſelf from a croud of ſinners, of the ſame age, rank and ſtation as himſelf, nobly riſing above the temptations of his younger years, and devoting himſelf to God through Chriſt, and minding the great concerns of eternity! None have more gracious invitations to come to Chriſt, than young ſinners; and none have greater reaſon to expect nearneſs to God, than young ſaints. The meaning of your appearing here to-day, and ſoon after this at a communion table, is, that you are no longer halting between two opinions, whether you will follow an holy and religious courſe, or walk according to the courſe of this world. I hope therefore you are now come to a point, and reſolve that whatever others do, as for you, you will ſerve the Lord, having avouched God in Chriſt to be your God and portion for ever. When early religion is thorough and genuine, it is uſually warm and vehement, and much ſatisfaction is to be expected at this period. Who can deſcribe the fervour of a FIRST love? The firmneſs of the BEGINNING of confidence? The kindneſs of YOUTH, and the love of eſpouſals, when the ſoul is firſt devoted to the Redeemer? try what of this you feel at preſent, and earneſtly ſeek higher meaſures of it, this enſuing ſolemnity. You know, it muſt be but a very ſmall matter, to appear grave for a little before us or thorough the whole of this occaſion, which is the firſt of the kind to you; we are only ſervants and fellow creatures, but the Lord ſearcheth the heart: and curſed be the deceiver, eſpecially he who is ſuch, when vowing unto God in ſo ſolemn a manner as you are about to do. And therefore in ſight and preſence of the all-ſeeing and heart-ſearching Jehovah, who cannot be deceived, and who will not be mocked, I propoſe the following queſtions unto you, as containing the ſum of your engagements, and require not only your outward aſſent to each before this congregation, but alſo and more eſpecially your inward conſent thereunto before God.

1. Do you believe the holy ſcriptures of the old and new Teſtament, to be indeed the word of God, and Teſtament of Chriſt; the charter of your privileges, the

only infallible rule of faith and practice, and the rule by which you are to be judged at the laſt day ?

II. Agreeable thereto, do you believe in God the Father almighty, the maker of heaven and earth and all the hoſt of them, who is infinite, eternal and unchangeable in all perfection, bleſſedneſs and glory, and whoſe kingdom and providence ruleth over all ?

III. Do you believe in Jeſus Chriſt his only Son our Lord, who came from the boſom of the Father to ſeek and ſave loſt ſinners, to redeem them from ſin and miſery, and to bring them into a ſtate of ſalvation by fulfilling all righteouſneſs in their ſtead, in his birth, life and ſufferings even unto death ?

IV. Do you believe in God the Holy Ghoſt, the third perſon of the glorious and ever-bleſſed trinity, as the great ſanctifier of his church, an applier of the redemption purchaſed by Chriſt, without whoſe gracious aſſiſtance you can do nothing that is ſpiritually good or truly acceptable to God ?

V. Are you convinced that you are ſinners by nature and by practice, and as guilty criminals in the ſight of God, are in a loſt and periſhing condition, deprived of the image of God, and liable to his wrath and curſe, and cannot by any endeavours of your own extricate yourſelves out of this deplorable ſtate of ſin and miſery.

VI. Do you from the bottom of your heart, approve of and acquieſce in God's covenant of grace and peace, which he entered into from eternity with his choſen, and which is now exhibited and put to you in the goſpel-call and offer ; and accordingly avouch God for your God and portion, Chriſt as your ſurety and Redeemer and the Holy Ghoſt as your guide and ſanctifier ; and reſolve to abide by this choice while you live ?

VII. On the other hand, and in terms of the ſame covenant, are you content and willing to be and live, as his redeemed ones, to devote yourſelves to him as his peculiar people, his ſervants and willing ſubjects ; and are reſolved through grace to evidence the truth and reality of this profeſſion by a ſteady and uniform practice of new obedience and an holy life, as long as you live in this world : and deſire to have all this ratified and ſealed by your partaking of the Lord's Supper ?

VIII. Do you now own the obligation of your baptiſmal vows and engagements to be the Lord's, and acknowledge the equity and reaſonableneſs of what your parents did for you in infancy by preſenting you to Chriſtian baptiſm; and is it not your intention by coming to the Lord's table at this time to renew theſe vows more explicitly every one for himſelf, by making a voluntary dedication of yourſelves to God, to be his only, wholly, and for ever and to love, fear and ſerve him while you live?

IX. Is it not your intention farther by coming to this holy ordinance to remember the death of Chriſt according to his command, to ſhew it forth till he come again, and to ſhew your love to him who died for your and your love to all ſaints; and ſo to keep this feaſt with the unleavened bread of ſincerity and truth?

X. Is it not your fixed purpoſe to cleave to God's covenant, and whatever others do in the world, you will, by divine grace, ſeek and ſerve the Lord your God, and him only; renouncing all other lords and maſters, particularly the devil, the world and the fleſh, you will cleave to him with full purpoſe of heart, and endeavour after new obedience?

XI. Do you accept of Chriſt's people for your beloved friends, firmly reſolving to join his little flock, notwithſtanding the hatred and reproach of the world, accounting the righteous the excellent ones of the earth, in whom you delight; and purpoſe through grace not to follow the multitude to do evil, but reſolutely to avoid all temptations and ſnares of evil company, ſaying with David, depart from me ye evil doers, for I will keep the commandments of my God?

XII. Finally, is it not your fixed reſolution to take up your croſs and follow Chriſt and his holy religion whatever may befal you, or whatever difficulties you may meet with in the world: to fight the good fight of faith againſt all your enemies, watching and ſtriving againſt all temptations to, and occaſions of ſin whether of omiſſion or commiſſion: and in ſhort, That denying all ungodlineſs and worldly luſts, you live ſoberly, righteouſly and godly in this preſent world, till God ſhall be pleaſed to take you out of it by death?

I call heaven and earth to record this day, that I have

ſet before you life and death, bleſſing and curſing: and that you (profeſs to) have choſen life, that you may love the Lord your God, and that you may obey his voice, and that you may cleave unto him. Yea, you are witneſſes againſt yourſelves, that you have choſen the Lord to ſerve him.——If there is joy in heaven over one man that repenteth, and the Father rejoiceth ſo much over the return of one prodigal, what joy may we ſuppoſe, will the preſent appearance yield to the holy angels? And I am certain the day of eſpouſals is the day of the gladneſs of Chriſt's heart, and the friends of the bridegroom rejoice greatly likewiſe. It would be an aditional ſtrength and beauty, as well as joy to this congregation, if you who are now admitted to full communion with us ſhall prove ſo many holy Chriſtians, and uſeful members of ſociety whilſt you live, and carefully tranſmit the peculiar truths of Chriſtianity to the race that is to come. Let me now recommend earneſtneſs in religion to you, not only for your greater profit, but to prevent apoſtacy. Believe it, a little religion is a very hard thing to hold. Unleſs you make God's ſervice your choice, you will not long carry it for your burden. You cannot therefore too frequently and explicitly bind yourſelves to be the Lord's; and having done ſo, reſt not in your promiſes to him, but in his promiſes to you, where alone your ſafety lies. See Jer. xxxii. 38, 39, 40. Ezek. xi. 19, 20. xxxvi. 27. Encouraged by ſuch great and precious promiſes, ſtudy to follow the Lord fully, walking in all his ordinances and commandments blameleſs. Let me caution you againſt both laxneſs of principles, and looſeneſs of morals. Beware then of theſe modern anti-evangelical principles which have little or no reference to the perſon and offices of Chriſt, and the operations and graces of the holy Spirit. Relying therefore habitually and only on the prieſthood of Chriſt, his atonement and interceſſion; firmly believe, hold faſt, and earneſtly contend for the doctrines which this great prophet hath delivered; and yield unfeigned ſubmiſſion to his will of grace in the goſpel, his will of precept in the law, and his will of providence in your lot. Remember that whom he did foreknow, he did predeſtinate to be conformed to the IMAGE and EXAMPLE of his Son. I only further read

to you the following apoſtolic admonitions, which I leave with your conſciences, 1 Tim. vi. 11. 2 Pet. ii. 20, 21. iii. 17, 18. Jude ver. 24, 25.

Let me now drop ſome exhortation to thoſe, who, though come to years, have never yet thought of applying for admiſſion to the Lord's ſupper; or who, having been admitted, have quite loſt ſight of their profeſſion, and turned their back upon this ordinance. But few of theſe I know, give attendance on ſuch occaſions, and but few of them will take the leiſure to peruſe any thing upon this ſubject. A ſmutty ſong over a ſocial glaſs, theatrical performances of the obſcene kind, a trifling romance, the mid-night bowl, the card-table, &c. are accounted the beſt entertainment by the lovers of pleaſure; whilſt a lucrative bargain, an enlarged and ſucceſsful trade, the improvement of the farm, &c. are the higheſt gratifications to the covetous and worldly minded. Doubtleſs however, the ſervants of religion muſt not ſhun, to declare the counſel of God.——The words of a friend are always dear, but his dying words eſpecially apt to dwell upon the mind and to neglect his laſt commands would be a ſure mark of having no friendſhip for him. Now, this is evidently the caſe with thoſe who wait not upon this ordinance, to remember the Lord's death till he come. They confeſs that they have no friendſhip for him, by their diſobedience to the things he hath commanded them. They live in the allowed neglect of a poſitive precept, and thereby bring down upon themſelves the reward of tranſgreſſors, who deſpiſe the commandment of the Lord. And that you may ſee it is no ſmall offence this, do but obſerve the heavy wrath of God denounced againſt thoſe who neglected to celebrate the paſſover to which our communion anſwers, THAT SOUL WAS TO BE CUT OFF FROM AMONG THE PEOPLE. Now if they which deſpiſed Moſes's law died without mercy, of how much ſorer puniſhment ſuppoſe ye, ſhall ye be thought worthy if ye neglect ſo great ſalvation! Be exhorted therefore, you ſinners who are at eaſe in Zion, to prepare for this ordinance by receiving Chriſt Jeſus the Lord, as he is offered in the goſpel. Do not you want a pardon? is adoption a deſpicable privilege? is ſpiritual joy an inſipid pleaſure? or the gift

of God's ſpirit an unneceſſary aſſiſtance? Are not all the fruits of our Lord's death and paſſion bleſſings ſuitable to your neceſſity? Say now, have you no ſenſibility of the amazing love of Jeſus, who lived, who bled, who groaned, who wept, who ſuffered, who died for ſinners? Will you obſtinately forſake your own mercies, deſpiſe the goſpel-ſalvation, account the blood of the covenant an unholy thing, and do deſpight to the Spirit of grace! But if love will not move you, at leaſt let fear diſmay you. Conſider what it is to be an out-caſt from heaven, to be a ſtranger to God's covenant, an enemy to Chriſt, to be marked out for the divine vengeance, to be without a Saviour in the day of Judgment, to be expoſed to the ſtorms of eternal wrath, to be baniſhed God's preſence, to be caſt into hell, and have your portion with unbelievers; yet all this, fearful and tremendous as it is, lies againſt you. Thou, even thou art the man. Not having union with Chriſt, you are as a branch dried up and withered, which men gather and caſt into the fire, and they are burned. Now, conſider this, you that forget God, leſt by ſlighting the Saviour he be provoked to give you up, and you die in your ſins, neither ſprinkled with his blood nor clothed with his righteouſneſs, nor partakers of his Spirit, and at laſt he tear you in pieces when there is none to deliver.

A few words to the whole body of communicants. Theſe things have I written to ſtir you up to a diligent and evangelical preparation for our Lord's Supper. At the ſame time be exhorted not to reſt on the ordinance itſelf, or the exactneſs of your preparation for it. Remember it is not merely cleanſing the outſide, it is not the abſtaining from groſs ſins only, it is not ſaying ſo many prayers, or hearing ſo many ſermons extraordinary, or being ſtrictly regular and devout for a little before and after the communion, that can prove you to be real Chriſtians. The work to be done is heart-work, not of the lip, ear, or knee. Evangelical preparation is, taking faſter and fuller hold of precious Chriſt, and his righteouſneſs, and ſeeking the lively exerciſe of grace. None are meet to approach the Lord's Table who are not ſtudying daily to maintain communion with Chriſt, and holineſs in all manner of converſation. And yet how many come to

this ordinance, whose ordinary conduct testifies against them, that they are filthy still? How many who live habitually in pride and passion, pretend to drink into the meek and humble Jesus. How many whose superficial enquiries into their hearts, shew they are afraid to go deeply to work? How many in the interval of these seasons let loose the reins to worldliness and gratification? And some, I fear, horrid to think! suppose the mere act of communicating is the cancelling of past offences, and a clearing off the old score, to begin a new account. Certainly such must be in the gall of bitterness and bond of iniquity. And the like may be said of those who live in the habitual neglect of known duty, such as secret prayer, family worship, perusal of the scriptures, a stated attendance upon the ministrations of the word, &c. To neglect these, excepting some weeks before and after the sacrament, whilst all the interval has been spent in forgetfulness of God, and disregard of his service, or in some course of vanity, care, or indulgence; O what hardness and stupidity of conscience is such communicating ready to beget? Thus to eat and drink in God's presence, will at last issue in this, Depart from me, I never knew you.

To conclude: None can partake profitably of the Lord's supper, who have not found acceptance with God, through the righteousness of the Saviour, and in consequence experience the mighty power of his grace on their souls in habitually promoting a life of holiness and communion with God; of justice, love and peace with all men; of sobriety and circumspection in all manner of conversation. If you are in such happy state as this, then shall this ordinance be as much to his glory as to your comfort, and you shall find by blessed experience, that you may not only come but be welcome

The whole is concluded with prayer for all these different classes, particularly for the young communicants, after which they are served in tokens.

N. B. In this mode of admission, no set form of words is used; nor is a public appearance so insisted on, but that upon sufficient reason, or particular desire, individuals, especially old persons, are frequently admitted in private.

THE END.

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